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Of the Church · By the Church · For the Church

# Luther League Review

The · Official · Organ · of the Luther · League · of America

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# The Luther League of America

## THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

427 Drexel Building

Philadelphia - - Pennsylvania

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Of the Church - By the Church - For the Church

Luther League Review

# The Washington Memorial Church

Valley Forge, Pa.

BY REV. W. HERBERT BURK, D.D.

THE adoption of the Declaration of Independence was a momentous event not only in the history of America but also in that of the whole civilized world. The men who voted for that document were worthy successors of the heroes of Runnymede, and the American people do well to take time to honor them and ponder their action. It was a mighty step forward in the emancipation of the human race, and more and more the nations of the earth are coming to recognize its greatness and importance to them and to their children.

It was no easy matter to vote for the adoption of the Declaration of Independence, for it meant for the signers the severance of the ties which bound them to the mother country, and it meant, too, a step forward into the great unknown for better or for worse. There were great searchings of heart in that council of leaders, all of which are hidden to the reader of today who is thrilled by the sonorous sentences as well as by the spirit of freedom which it breathes. Fortunately for the world the men who had the casting vote were Englishmen, to whom freedom has always been precious. Love of freedom and courage of their convictions marked these men of the new nation. The clarion notes of the bell above them heralded the dawn of a new and more glorious day for man.

But it was only a dawn. A *Declaration* of Independence was not Independence. That must be achieved at high cost in service and sacrifice. That must be won on sea and shore. There must first be the toll of suffering and death. Every camp ground and battlefield of the Revolution proclaims this, but none of them nor all of them can equal the witness of Valley Forge. There every sentence of the Declaration was tested and tried. There in the furnace of affliction men learned to value all that the Fourth of July vote meant for man. Its fair fields are today a vast cemetery in which lie the ashes of the men who died that the Declaration might become a fact, and we today know they did not die in vain. They made the supreme sacrifice, but every man there suffered, and in suffering learned the value of the ideal for which we fought.

Today a great national arch at Valley Forge bears witness to the nation's gratitude, but it fails to give either inspiration or hope to the hundreds of thousands of today who make pilgrimages to the old camp ground. A pagan monument may stand for heroism, or for sacrifice, but only a Christian Church can represent adequately the spirit of faith and hope of the men of Valley Forge, and their love for their fellow countrymen. That is why the Washington Memorial Chapel is today the shrine of the American people. They pass the arch, but linger in the Chapel to think, to feel, to pray. The shrine is filled with the memory of Washington, whose greatness grows upon one as the story of his life is revealed in the font that tells of his birth and baptism, of his training pictured in the painted windows, and of his services, first as lay reader in the French and Indian War, then as the chaplain reading the burial office at the interment of General Braddock, and later as the Church Warden in Truro Parish, where he superintended the erection of Pohick Church. The story of his spiritual life is told in the sedilia, beautiful memorials of his rectors, those men of God to whom he owed so much in childhood, youth and manhood. The altar speaks of his sacramental life in communion with God, and represents the dignity and simplicity of his character. The beauty and the exquisite richness of this rare shrine are fitting tributes to the young Virginia churchman, who, with his friend, Lord Fairfax, gave the gold leaf for the glorifying of the Ten Commandments, the Lord's Prayer and the Apostle's Creed in Pohick

Church. These were the fair stones out of which was built the fabric of his character. They tell the secret of his greatness.

Above the altar is the glorious window in memory of Martha Washington, and it depicts man's fivefold heritage from God—literature and institutions, science and art, but, above all, religion. That is where Washington laid the emphasis, for at Valley Forge when he gave orders for the Sunday services he said: "While we are zealously performing the Duties of good Citizens and Soldiers, we certainly ought not to be inattentive to the higher duties of Religion. To the distinguished Character of Patriot it should be our highest Glory to add the more distinguished Character of Christian."

The windows of the Chapel tell the story of the development of the American people up to and including Washington's inauguration as President. The growth of the nation is represented in the great Roof of the Republic, where in chronological order are shown the arms of the States, beautifully carved and colored. That Roof is supported by angels and pelicans, for it is only through the Providence of God and the sacrifice of man that the nation can exist.

Throughout this shrine prayer is the dominant note. From porch to altar one reads the story of Washington's prayer life, reaching its climax in his noble prayer for the nation which has been so beautifully illuminated on vellum by Mrs. Beatrice Fox Griffith. In glowing glass and carved stone and graven brass are recorded Washington's life of prayer, and one instantly feels that, whatever else he may have been, he was pre-eminently the man of prayer. From the dark oak roof above shine forth the bright colors of the State arms, and as the shadows deepen only those radiant spots of life hold on to witness to that mighty power of prayer which Washington wielded as the founder and leader of the new nation. To that he trusted more than to his sword to win freedom and to establish peace. To see Valley Forge and not to see this is to see nothing but wooded hills and grass clad vales. For Valley Forge is more than a camp ground or a State park. It is a place of sacred memories and holy aspirations. The Washington Memorial Chapel helps us to feel all this and more, for here, where art and skill have wrought together to build a shrine for the ages, patriotism is seen to be not a secular thing but religious, and religion is known to be incomplete without patriotism. Here men and women dream dreams of the high calling of citizenship, and the youth of America sees visions of the coming glory of the nation which holds the faith of Washington.

"His work is done;
But while the race of mankind endure,
Let his great example stand
Colossal seen of every land,
And keep the soldier firm, the statesman pure,
Till in all lands, and thro' all human story,
The path of duty be the way of glory."

# John Peter Gabriel Muhlenberg

PETER MUHLENBERG, as he was popularly known, was the eldest son of the Lutheran patriarch of Philadelphia, Rev. Henry Melchior Muhlenberg. When Peter had reached his sixteenth year and had been taught to read and write English and German, and also the rudiments of Latin, and confirmed in his father's church, his father wrote to his friend, the court chaplain in London, Ziegenhagen, with regard to the future of his oldest boy: "I write in great anxiety on account of the corruption among the impudent and emancipated youth of this city, and I am unable to provide for his (Peter's) welfare any longer. It would be a great scandal and offense in my position, and to the ruin of his own soul, if he should fall into wild ways. Is there not an opportunity . . . for him to learn surgery, or even an honest trade? . . . Next spring I shall have a good opportunity to send him hence to London."

To London he was sent the following year, and from there to the University of Halle, Germany. Peter, however, soon tired of the uneventful life of a college student. Taking offense, one day, at a remark of his professor, he boxed that worthy's ears and took French leave of the institution.

Upon hearing this news, the reverend father wrote a letter of apology to G. A. Francke in Halle, part of which we give here: "I see with sorrow that my eldest boy has allowed himself to be overcome with the world, the flesh, and the devil, and gone headlong to destruction. . . . It mortifies me and bows my head to the ground with shame to find that your Reverence and other children of God have been caused so much care, anxiety, and vexation by the sending abroad of my perverse offspring, all of which I am in no condition to make amends for. . . . If my boy had played me this trick here . . . I would have sold him for a servant until his maturity."

A friend of his father, a British colonel, found Peter in a garrison at Hanover and sent the prodigal home to America, where it seems—in spite of the above letter—his father received him with open arms. Peter wished to enter upon a military career here at home, but his father prevailed upon him to prepare himself for the ministry. He studied under the tutorship of his father and Pastor Wrangel.

When Peter preached his first sermon his father had many misgivings, for the son had not been an ideal student. Of his eldest son's orthodoxy the father once remarked in a letter that his son Frederick was "a stricter Lutheran than Peter."

In 1772 Muhlenberg was called to Woodstock, Va. He became very popular with his people, as well as with many outside of his own parish. He was an intimate friend of Washington and Patrick Henry. He soon took an active interest in the political issues of those turbulent times. In the state conventions he eloquently supported the fiery Patrick Henry in his efforts to get Virginia to take up arms against the mother country, and gave assurance of the support of his constituency.

When his state finally decided to raise an army for the conflict which seemed inevitable, Muhlenberg was given command of the Eighth Virginia Regiment, which was largely composed of Lutherans. The news that the favorite pastor was to preach his last sermon brought many hearers from far and near. At the close of his farewell sermon the minister spoke of the duty of a citizen to his country, and concluded with the historic words, "that there was a time to preach and a time to fight, and that now the time to fight had come." After pronouncing the benediction, he threw off his clerical robe, and behold, minister no more, he stood in the uniform of a colonel of the Continental Army! After the service the drums were beaten before the church to muster volunteers. Three hundred recruits enlisted the first day, and this number was increased by a hundred the day after.

At first Muhlenberg's regiment saw action in South Carolina. In February, 1777, he was made brigadier general and took charge of the Virginia line under Washington. He was in the battles of Brandywine, Germantown and Monmouth, and was at the capture of Stony Point. At Brandywine, we are told, that the brigade of Muhlenberg "fought more stoutly than any of the American troops on the field." In 1781 he was in chief command in Virginia until the arrival of Steuben, whose right-hand man he became in creating an army. Under Lafayette, later, he helped to resist the invasion of the state by Cornwallis. At the siege of Yorktown he commanded a brigade of light infantry. After the war he was breveted major general.

In civil life he served three terms as representative in Congress. He was vice-president of the State of Pennsylvania under Benjamin Franklin. In 1801 he was elected United States Senator, but soon resigned this office to become supervisor of revenues for the district of Pennsylvania. In 1803 he was made collector for the port of Philadelphia.

Until his death in 1807 Peter Muhlenberg was very active in public affairs and did his part in getting our country established as a real nation among the nations of the world.

The esteem in which his memory is held is shown by the fact that he was Pennsylvania's choice when a statue of its representative citizen was to be placed in the Capitol at Washington.

# Visiting Philadelphia's Colonial Shrines

(From "Travel.")

"DOING Philadelphia in a day" is impossible, if the sightseer wishes to visit all the landmarks and places of interest that distinguished the old town when she was the metropolis of the Colonies. The points which Mr. Baedeker should have double-starred are too widely scattered to be covered even by the ubiquitous "rubber-neck wagon." Philadelphia is worth seeing thoroughly—its shrines belong to every American, for they are closely associated with the heroic days of the country's youth. And furthermore, aside from historic value, many of the buildings are admirable and well-preserved examples of eighteenth century architecture.

In order to see them properly, therefore, the wisest thing for the visitor to do is to settle down comfortably for a few days in a hotel—the Bellevue-Stratford is so centrally situated that all places of interest are readily accessible therefrom, and moreover, one there finds fully perpetuated the old Philadelphia hostelry traditions of hospitality and good fare—and visit the historic spots without being hurried.

First in importance comes the State House, on Chestnut street below Sixth, with the Liberty Bell and the chamber in which the Declaration of Independence was signed —a room whose proper appellation is Independence Hall, a name often incorrectly

applied to the whole building. Not many years since, the irrelevant nineteenth century additions were removed and the building virtually restored to its pristine state as it appeared when completed according to the design prepared by Judge Andrew Hamilton. In the State House, too, in 1787, sat the Convention that framed the Constitution of our country. Among the many other memories, grave and gay, that cluster about the State House must be counted the sessions of Pennsylvania's Provincial Assembly, the great civic feasts and the balls held in the long gallery on the second floor, the formation of the first American museum by Peale in a room on the second floor, and the town-meeting in the State House Yard, as Independence Square was then called, which declared against allowing the tea ship Polly even to come into port. Immediately to the west of the State House is Congress Hall where sat the federal congresses while Philadelphia was the national capital and where Washington took the oath of office for his second term. A corresponding building to the east, erected for the mayor's office, was occupied by the Supreme Court until Washington City became the capital.

A little farther down Chestnut street, below Fourth and nestling at the end of a court, is Carpenter's Hall, the guild house of the Carpenters' Company formed in Philadelphia in 1724 after the pattern of the Worshipful Company of Carpenters in London. Here also met the first Continental Congress. Passing on down Chestnut street and up Second we come, at Market street, to the site of the old Court House and Town Hall, erected in 1707, where stood the stocks and pillory for the punishment of evil doers. Here sat the Provincial Assembly; and here, from the balcony, the accessions of kings and queens were announced and royal proclamations were read to the people. A few yards to the north, on Second street, stands Christ Church, erected in 1727—the third building on the site—whither the Governor Sir William Keith was wont to drive in his coach-and-four with outriders, and whither Washington, in even greater state, came to service on Sunday mornings. This fine old Georgian edifice is filled with memories of the great personages who worshipped there —Franklin, Hopkinson, John Penn, General Forbes and scores of others whose names are foremost in American history—and it still contains many visible reminders of the day when it was the Court Church of the Province and of America.

Going back along Second street at Pine is an old brick market house, with clock and cupola, an admirable piece of Georgian architecture closely resembling the town halls to be found in many English county towns. Behind it, for two blocks, stretch the market sheds in the middle of the street, still occupied by the truck farmers from the Neck. If one chooses to walk along Front street he may see many fine old houses with cupolas and "captains' walks" atop, once the home of wealthy merchants and shipowners. Rambling further into Southwark one comes to the Gloria Deo or "Old Swedes' " Church below Front and Queen streets, built in 1700 to replace an earlier log structure erected prior to 1677. In primitive days, the congregation came partly on horseback, partly in canoes. In the quiet churchyard of this Old World nook, quiet amid all the surging bustle of modern traffic outside, lies Alexander Wilson, the pioneer ornithologist.

Returning to the old City proper, there is St. Peter's at Third and Pine streets in its high-walled churchyard, meticulously preserved in its eighteenth century conditions. This was the court end of town and all around are spacious old houses whose portals bespeak the elegance of the life once lived within their doors. Up Pine street is the Pennsylvania Hospital, a justly-famed architectural gem of the eighteenth century. At Fourth and Locust streets is the former home of Dr. Caspar Wistar, the originator of that famous Philadelphia institution, the Wistar Party. Hard by is old St. Mary's Church, and only a stone's throw away, in Willing's Alley and through an orchard courtyard is old St. Joseph's.

Thickly sprinkled among modern buildings are houses whose stately architecture still proclaims the distinction of their former occupants and remains a visible witness to the striking history that centred in their neighborhood. One of them must be mentioned by name because its story is so frequently forgotten—the house on Ninth street, near Spruce that was once the town abode of the erstwhile King of Spain, Joseph Bonaparte. Within its lofty rooms is some of the furniture of that quondam monarch and the paper he brought from France hangs on the walls.

These are but hints. Two or three days at least will be required patriotically to "do" the Quaker City.

## BY WAY OF PROOF

A man returned home one evening to find his wife somewhat perturbed, and, when he inquired the reason for her uneasiness, she told him that she had lost their marriage certificate.

"Never mind," said the husband, reassuringly, "any of those receipted millinery bills will do for substitute proof."—*Harper's Magazine.*

# Gettysburg, the Battle and the Battlefield

BY REV. GEORGE LINN KIEFFER.

(Copyrighted 1913)

ON Wednesday, Thursday and Friday, July 1, 2 and 3, 1863, General George G. Meade and his 90,000 Boys in Blue met at Gettysburg, Pennsylvania, General Robert E. Lee and his 85,000 Boys in Grey. Over hill and plain waged a mortal combat between brothers until at last the Boys in Blue were victorious, having decided the destiny of the nation and having given the world the word Gettysburg with all its significance. Gettysburg today stands higher in the world's knowledge and reverence than do Marathon and Waterloo.

In 1913, Gettysburg gave to the world a renewed interpretation of its significance. Seventy-five thousand veterans, of whom more than 13,000 were Confederates, camped for four days on the battlefield and celebrated the fiftieth anniversary of the battle. The average age of the veterans was seventy-two years—one veteran being 112 years. The anniversary cost the nation—the United States Government and the several States—almost $2,000,000. This was all eminently worth while. "Never in the history of the world has it been known for two contestants, within fifty years of the close of a mighty struggle, culminating after a century of mutterings, to meet and join hands in peace, harmony and good will for the welfare of their country. Coming together, each frankly and sincerely acknowledging that the other fought for his construction of a common Constitution, and each admiring the valor and heroism with which the other maintained its principles."

General Lee's corps commanders were Longstreet, Ewell and A. P. Hill. His cavalry was under J. E. B. Stuart; his artillery under Pendleton.

Meade's infantry was divided into seven corps, each much weaker in men than the Confederate organization of the same name. The corps commanders were, First, Reynolds; Second, Hancock; Third, Sickles; Fifth, Sykes; Sixth, Sedgwick; Eleventh, Howard; and Twelfth, Slocum. Meade's cavalry was under Pleasanton's command; his divisions being under Buford, D. M. Gregg and Kilpatrick. The Federal artillery was commanded by Hunt.

On July 1, 1863, the scattered Confedtrate forces concentrated upon Gettysburg from the west, north and east, using during the day 38,000 men. The Union forces that were available, 16,000 men, formed along the low ridges about a mile to the west of the town, and held the Confederate forces in check from 8 o'clock in the morning until about 2.30 p. m., when more Confederate forces came in from the northeast and east, and a simultaneous attack was begun along the entire Union line by the Confederate forces. The Confederate forces moving in the rear of the Union line to the north of the town caused this line to give way; these and other Confederates moving in the rear of the Union line to the west of the town caused it also to give way, and the advanced Union forces had to retreat through the town and rally on East Cemetery Hill, which had been fortified through the foresight of General O. O. Howard. The town was occupied by the victorious Confederate troops. At 4 o'clock General Hancock arrived from the south and helped to rally the Union forces, now about 8,000 in number. The Union forces had lost 50 per cent. of their number; the Confederate forces had also lost 8,000 men. From 5 o'clock until 9 p. m. Robert E. Lee had 30,000 men facing the small number of Union forces on East Cemetery Hill, Culp's Hill and Seminary Ridge. General James Longstreet desired Lee to follow up his success, but Lee decided to wait until the morning of July 2d. This ended the first day.

On the morning of July 2, 1863, the Confederate forces had a line, semicircular, extending over the hills to the east of the town, westward through the town, with two-thirds of General Longstreet's forces in reserve in position to the west of Seminary Ridge. In the morning General Lee inspected from the hill east of Gettysburg, from the college tower north of Gettysburg, and from the seminary cupola northwest of Gettysburg the line assumed by the Union forces during the night. He observed that it stretched from the south over Culp's Hill, westward on Cemetery Hill, southward on Seminary Ridge, and southwestward along the Emmitsburg road, through the Peach Orchard and southeast through the Wheatfield into the rocky Devil's Den, with the Round Tops within the left end of the Union lines on the south unoccupied. He therefore determined, after a conference with his officers, to send Longstreet to take the Round Tops. General Longstreet received his orders at 11.30 a. m. After marching seven miles, he was, at 3.30 p. m., in position along the ridge opposite the Round Tops, extending the former Confederate line to

the south two miles. In seven piecemeal attacks his battle line of 22,000 men moved against the Union line, which was reinforced until 24,000 Union men had been used at the Round Tops, Devil's Den, in the Wheatfield, in the Peach Orchard, and along the Emmitsburg road; but Longstreet succeeded in driving the Union forces back to a position along the Seminary Ridge, including the Round Tops.

While Longstreet was still waging this battle on the Union left wing, General Ewell tried, from 8 p. m. until dark, to take East Cemetery Hill, the most northern Union position; although he succeeded in capturing the guns on the hill and waged a hand to hand conflict, Union reinforcements were brought up and the Confederates were driven from East Cemetery Hill. From half-past 6 on that same evening, General Ewell had tried, and had continued into the night to try, to take Culp's Hill on the Union right, using 7,000 men; only 1,500 Union men had been left on the south slope of Culp's Hill in some of the fortifications, leaving the remainder of the Union fortifications unoccupied. The forces which had built the fortifications had been sent as support to the Wheatfield. The 1,500 Union forces in the fortifications on the south slope of Culp's Hill held the 7,000 Confederate forces in check even though the Confederates established a line but a hundred yards in front of the Union line. Thus ended the second day on which Lee attacked both ends of the Union line.

The fortifications, which were vacant, had been occupied by the Confederates. When the Union forces came back from the Wheatfield, during the night of July 2d, they formed a line southwest and south of their fortifications, and on the morning of July 3d, at 3.30, started to regain them; but the Confederates massed their forces, endeavoring to regain what they had won so easily; and therefore it took the Union forces until 11 a. m. of July 3d to regain all of the fortifications on the south slope of Culp's Hill.

So by noon of the 3d of July, 1863, Lee had driven back the Union line of the first day; had tried both ends of the Union line on the second, and on the morning of the third had lost his gain on Culp's Hill. He now, at 11 a. m. on the third day of the battle, determined to strike the center. Along Seminary Ridge for two miles, and extending out to the Peach Orchard for another mile, Lee had placed 150 cannon with a converged fire upon the left Union center on the Seminary Ridge. The Union forces placed eighty guns for two miles along their line on Seminary Ridge, and from 1 until 3 p. m. replied to the Confederates' artillery fire—the greatest artillery duel ever waged upon the American continent. According to Lee's plans, there now followed Pickett's charge from the west upon the Union center, assisted at the same time far away by Stuart's cavalry moving from the north and then from the east toward the Union rear. Thus the Confederates endeavored to break the Union line by a heavy blow from the west and a cavalry charge from the east. At 3 p. m. Pickett's forces, supported by Hill's Corps—15,000 Confederates in a battle line a mile long, six men deep—left Seminary Ridge west and south of the town and started upon a charge upon Seminary Ridge a mile away to the east. When two-thirds of the distance had been covered, the direction of the march had to be changed to the left, and thus unexpectedly Pickett lost his support on the right, and about the same time lost much of his support on the left; but the center of his columns, in spite of the artillery and musketry fire of the massed Union forces, rushed on and reached the Union line, and even broke through as its wild onslaught crossed the stone wall at the Angle—the Confederate officer, Armistead, falling dead forty yards within the Union lines. When this blow was spent it was followed by the precipitate retreat of the remnants of Pickett's forces—6,000 men, the remains of 15,000—the loss of a charge and retreat in one hour. Four miles to the east of Gettysburg, Stuart's Cavalry of 7,000 were in the meantime defeated by Greeg and Custer's Union cavalry in the greatest cavalry battle of the Civil War. Thus at 4 o'clock the final effort of Lee had failed. The umbrella-shaped cluster of trees at the left Union center on Seminary Ridge, which had been the guiding mark for Pickett's charge, the pivotal contest of the pivotal battle of the Civil War, was now destined ever to be known as the high water mark of the Civil War. At 6 o'clock, amid the rocks that flank the Round Tops, the gallant Farnsworth charged the Confederate fortifications. Farnsworth was killed and most of his saddles emptied. Thus ended the third day, and thus ended the Battle of Gettysburg.

From midnight of July 3d until the same hour of the night of the 5th of July, the Confederate forces retreated from the battlefield, using the two roads leading westward. The wounded were placed in wagons, making a train seventeen miles long. At Gettysburg, Lee lost, including killed and wounded and captured, 28,000 men, while Meade lost likewise 23,003. Thus 51,000 men were lost in three days at Gettysburg, of which number about 10,000 were killed outright. Five hundred and sixty-nine tons of deadly missiles were expended during the battle, the Union artillery alone expending 32,781 rounds. After the battle there were on the field 5,000 dead horses and

mules, besides thousands that were wounded and worthless.

For months after the battle, Gettysburg and the surrounding country for miles was one vast hospital. Every church, the college and seminary buildings, in fact, every public building, and many houses and barns were used for hospital purposes, and a general hospital was established in and near the grove on the hill east of Gettysburg.

For three days two armies had been in mortal combat and had wrought desolation and death. Let us get an idea of the size of the two gigantic forces, totaling almost 200,000 men. Were they with all their equipment following each other in an ordinary road in marching order they would make a column two hundred miles long and the line would extend across the State of Pennsylvania from the New York State line to fifty miles beyond the Mason and Dixon line. No wonder that on the first day the Union forces had a battle line three and a half miles long and the Confederate forces a line about five and a hlaf miles, and on the second and third days the Union forces a line six and a half miles and the Confederate forces a line of about nine and a half miles.

This battlefield, on which so many noble men fought and died, is, as it deserves to be, the best marked battlefield in the world. Up to the present time over $7,000,000 has been expended upon it. It covers an area of 24,460 acres of land, or a little more than 38 square miles. There are 2,550 acres in roads and monumental sites, 40 miles of fencing; 57 miles of roads, of which 35 miles are macadamized and Telford roads; the latter having been constructed at a cost of about $11,000 a mile. There are on the battlefield 1,296 monuments; 385 mounted cannon—as nearly as possible, the same guns occupy the original battle positions. There have been erected five steel observation towers and five equestrian statues—of Meade, Reynolds, Hancock, Slocum and Sedgwick; the erection of another equestrian statue has been proposed to Howard, while the Virginia State monument is surmounted by an equestrian statue of Lee. The United States Government has marked the positions of both armies equally, with army, corps, division and brigade markers. The State of Maryland is so far the only State that has erected a Confederate regimental marker. The United States Government has marked the positions which were held by the United States Regular Army organizations, and has also erected one large monument to them. Four States have erected memorials: Minnesota, New York, Pennsylvania and Vermont. The New York memorial cost over $60,000; the Pennsylvania memorial over $200,000. The latter memorial is over 100 feet high and 80 feet square at the base. It is in the form of a double triumphal arch and is surmounted by a dome which in turn is surmounted by Winged Victory. Above each arch is a granite relief representing the cavalry, the infantry, the artillery and the signal corps and the engineer branches of the army. Each side of the arch is supported by two columns, between which have been placed the bronze figures of the officers from Pennsylvania and also those of Lincoln and Curtin—Pennsylvania's War Governor. Around the base of the monument are bronze tablets which contain the names of all the Pennsylvania soldiers, officers and men who took part in the battle—34,530 in number, or over one-third of Meade's forces.

Soon after the battle it became apparent that the dead were not buried properly, many having been buried just where they had fallen. Hon. David Wills, afterward judge of Adams County, called the attention of Governor Curtin to the fact. He in turn asked the other seventeen Governors to co-operate in giving the dead decent burial. They appointed commissioners who came to Gettysburg and organized, electing Judge Wills chairman. This commission selected the highest portion of the Union line on Cemetery Hill, overlooking the town, as a suitable burial place for the Union dead. Edward Everett was invited to be the orator when the plot should be dedicated. The date set for the dedication was October 23, 1863, but Everett found he needed more time for preparation in order that he might come to Gettysburg and study the battlefield more minutely and accurately. So, in compliance with his request, the date was changed to November 19, 1863; and the commission agreed that it was fitting that the President should be present and make a few dedicatory remarks. After Edward Everett had concluded his masterpiece—so minute a description of the battle that the field could have been marked as it is today by using the oration alone—Lincoln arose and made his "few dedicatory remarks." They live today and will live as long as the English language is spoken, but Everett's masterpiece is practically unknown. There are 3,654 bodies buried in this cemetery; 979 are totally unknown. This was the first cemetery in which only bodies of soldiers were buried. It was in charge of the above named commission from 1863 to 1873, at which time the United States Government, by the National Cemetery Act of Congress, assumed charge of it.

Shortly after the battle, John D. Bachelder came to Gettysburg and by means of the wreckage lying upon the field located

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# Why Boys Do Not Study for the Ministry

BY THE REV. CARROLL J. ROCKEY.

IT requires no argument at all these days to convince the intelligent churchman that there is woeful dearth in the ranks of the ministry. The man who reads his church paper regularly and closely will see articles and references to it very frequently. The man who doubts need only to send for the minutes of a half dozen local synods and notice there the list of vacant congregations. The man who reads the appeals from his Home Mission Board before he shunts them into the waste-basket will know that men are demanded as pointedly as money. The man who directs a seeing Christian eye over his own or neighboring cities will recognize the need and the opportunity for Home Mission work; and, seeing, will realize that every one of these places requires a MAN.

The need of men for the Gospel ministry is the greatest need of the Church in America today. The lack of ministers and of students for the ministry is the general complaint of all denominations. The Presbyterian Church not long since expressed the need of 1,500 men within the next five years. If that Church needs so many additional men the Lutheran Church needs them no less, because the Home Mission problem confronting our Church is greater than that of any other. If more than one thousand are needed as we are told to fill vacant pulpits the remaining five hundred could easily be used to minister to scattered Lutherans in North and South America without once mentioning mission efforts to benighted nations.

But to wail over losses and conditions does no good. It is of no use to cry over spilled milk. Instead of wailing over the situation let us set about to mend it. Better is it to diagnose the situation and attempt to find a cure.

Therefore we ask first of all why boys do not study for the ministry. And our first answer is that more of them would if the claims of the ministry were impressed upon them.

I. THE QUESTION OF ACTIVE CAMPAIGNING.

This may appear to be a trivial answer, but in fact it is not. In a season's campaign for a theological institution the writer found men who confessed that they had not mentioned the demands of the ministry in their sermons and made no special effort to interest boys in the work of the Lord; and not only this, but he actually found a pastor who refrained from urging a young man to study for the ministry because he had that young man in line to superintend the Sunday School, was training him toward it, and did not want to lose him for the superintendency. Surely the "P. C." vision of such a man meant that he should plow corn instead of preach Christ. We fear that too many of the pastors are lax in their efforts to catch men to be fishers of men. Hundreds will refuse even if the demand be made upon them; how then shall it be if there is no demand made upon them at all? To respond is impossible if there is no call! And that call must be made personally and individually. We cannot wait until the boys come forward voluntarily and offer themselves. Boys hesitate to do this even if they desire to study for the ministry. There must be an active campaign for men for the ministry and that campaign must be pushed mainly by the ministry. Parents and laymen may supplement the efforts but if the demand is never made and the need presented by the pastor the parents and laymen will have no incentive upon which to act. The incentive must be furnished by the ministry. There is now no Levitical priesthood set apart for the work of the Lord to make it self-perpetuating; but in an indirect sense the ministry is self-perpetuating nevertheless. The ranks can be recruited only through Gospel preaching and the personal work of the ministry itself.

There is also an almost complete lack of campaigning by the parents. How many of the men in the ministry today have gone into the ministry at the direct suggestion of the parents? We fear that the number would be small indeed. Time was when every virgin in Israel hoped and prayed that she might be the means of bringing the promised Messiah into the world; and the devout Hannah prayed for a son that she might give him to the Lord. Today the tendency is in precisely the opposite direction. William McKinley's mother would have preferred her son to have been a bishop in the Methodist Church rather than to have him become President of the United States. Of how many mothers could that be said? There are many mothers who are proud to have their sons in the ministry after those sons are there; but how many mothers make an active effort to have their sons go into the ministry? There are many boys who would study for the ministry who are lost in this way because their parents never suggested it to them. The matter does not even stop here. Some parents refuse to have their sons study for the sacred office for no apparent reason whatso-

ever. Some discourage them when another tries to interest them. One man whom we approached said: "I will give you a donation, but I want you to keep your hands off my boy." The boy resembled his mother in disposition and had more faith than his father. In such a case the weak human being must needs muster all his Christian charity to prevent him from judging his fellowman. He can only pray: "Father, forgive them, for they know not what they do."

There is also a weakness on the part of our laymen along this line. Why shall not the deacon watch for the devout, active-minded boys of the congregation and tell them they ought to study for the ministry? A zealous elder in a Presbyterian church in Georgia has sent eighty-one men into the ministry from that one congregation. He has done it because he felt it his duty to present the claims of the ministry personally and directly to the young men of the congregation. The writer himself went into the ministry at the suggestion of a high school professor. The claims of the ministry were presented to him also by two lady Sunday School teachers. There is no reason why shrewdly discerning laymen who know the requisites of the ministry and who can read human nature well, shall not ask the boys to enter the profession. There may be ministerial misfits, but we question whether more of these came into the ranks under the tutelage of laymen than of ministers. We do not wish to be pessimistic, but we have almost reached the conclusion that unless our laity takes up the question of recruits for the ministry we are doomed to have an ever decreasing supply. The suggestion from a layman that the boy shall go into the ministry carries far more weight than if it comes from the pastor.

### II. The Question of Finance.

Our second answer to the question as to why more more boys do not study for the ministry deals with the question of finance. It deals with that question from two standpoints.

On the one hand, many do not undertake the venture because of lack of funds. They are well aware of the fact that no man can go through college on east wind. At some institutions men may work and earn a varying proportion of their expenses for the year. Blessed be the institution and the college town where this is possible, and blessed be the college faculty that takes into consideration the needs of such men who earn their way through and grants them concessions and privileges consistent with good collegiate standing. All synods, furthermore, provide some sort of educational aid whether it be by beneficiary fund or by summer parochial school work. There is also a great difference in men. Some are willing to endure hardship and sacrifice in order to attain the coveted goal. But no matter how strenuously we may harp on this fact, contending that "if a man wants to get through he will get through" on the basis of the old adage that "where there's a will there's a way," the point yet remains that financial aid to the struggling student is one great problem that needs attention. We believe that more men who debate the matter earnestly in their hearts and who would respond to the call are lost to the ministry by this means than by any other. Most of our students comes from the homes of the poor and they are blocked at the outset because they have no money. Congregations should be willing to lend whatsoever aid they can in helping a congregational son into the blessed office. The writer will forever remain debtor to his mother congregation for the beneficence which so materially aided him in his educational career.

On the other hand, the first stock reason for the diminishing supply of students for the ministry is that the remuneration is too small. That the ministry is underpaid in proportion to the amount of money and time invested in education as compared with other professions, and in consideration of the value rendered to society, is true. Pity is 'tis true. And yet the man in the ministry is living. He can eat only so much and wear only so many clothes at one time. The point here is to discover whether the point of ministerial salaries has any influence in keeping men out of the ministry.

We give it as our opinion that it does not. Our opinion is based upon two facts. In the first place, most of the men entering the ministry make up their minds to enter that profession before they reach the college. The observations of Prof. Singmaster of Pennsylvania College to this effect given at a meeting of the Lutheran Educational Association produced an unwarranted surprise. The fact is that instead of recruits being gained during college years, regularly some are lost. In the Scandinavian synods there is a larger percentage of men who take up the study for the ministry at a later age, but this still does not vitiate a fact which must needs be corroborated by the observation of all that by far the greater number of the men entering the ministry decide upon it in comparative boyhood.

From this can be adduced a further fact. When the boy chooses the ministry he does not sit down and make careful investiga-

tions and comparisons of salaries. The question of money never has the least influence one way or another with him. He does not think of it. He is not old enough to make such investigations, nor does he have sufficient data or observation with which to make them. In his eyes the pastor lives as other people live, and relative differences between the salary of the pastor and other professional men has not much weight.

It is possible that older men are prevented from going into the ministry because of the comparatively lower salary. If they are it is better so. Men do not enter the ministry for money, and they ought not. He who does or who might do so would have entirely the wrong motive in his heart. It is just possible that the comparatively lower salary of the minister is not an unmixed evil. It works hardship on the unfortunate ministry, but it works blessings for the Kingdom of God. It tends to act as a filter to keep the ministry pure from the worship of Mammon. However, lest this be seized upon by some stingy saints (?) as an argument against respectable living salaries for the pastor, let it be observed that "he who preaches the Gospel shall live of the Gospel" and that "the laborer is worthy of his hire." If low salaries do act as a deterrent, then, in the name of God, let the congregation right the wrong.

### III. The Question of Spirituality.

A plain but stanch layman with whom we were conversing on this question some time ago expresed himself thus: "I don't believe that the boys refuse to study for the ministry because they can get more money in something else. It is simply because they would rather bum around on Sunday morning than go to Sunday School or church." There is more philosophy on the question of lack of students for the ministry in his plain answer than will appear on the surface at first glance. It sets forth in plain, specific phraseology the point of lack of spirituality.

This is the real stumbling block. This is the one great overtowering cause. The lack of money for education loses many who do consider the claims of the ministry upon them; but this goes even back of that. The lack of spirituality prevents them from even considering the claims of the ministry. It prevents the minister or layman from mentioning the ministry to them because a deep personal piety is the first requisite of the ministry. The lack of spirituality effectually shuts them off to the Church at once as possible candidates because it eliminates them from all further consideration.

But let us not credit this against the boys. "Honor to whom honor is due;" and the doubtful honor of this is due to the parents. How spiritual sons are to be had from indifferent parents is a mystery; and there will be no candidates unless the parents themselves shall produce ministerial timber. No man has ever yet hewn an oak beam out of a willow log. The apple does not fall far from the tree. Like begets like. It is difficult enough to get candidates for the ministry where the parents are spiritual; how then shall it be where there is a great lack of family religion? We need Christian homes of such spirit that students for the ministry shall be a natural and spontaneous product. Such homes, however, are produced only by Gospel preaching and Christian training. If the fathers are lax we must hope to make the sons better than their fathers so that the third generation shall be nurtured from boyhood toward consecration to the service of the Master. Strict habits of church attendance and church service in the fathers and the mothers must be the first principle inculcated in the forward steps of this uphill undertaking. Thereby must the children be trained.

### IV. The Question of the Freedom of the Ministry.

It is our candid opinion that many of the boys and young men refuse to study for the ministry because they think the minister is hampered by his office and enjoys no freedom. He must always needs be a dignified man in his intercourse with men. There are so many things that he cannot do. He dare not go to a theater nor to a ball game. He must always be dressed in presentable style, not going about in overalls and a slouch hat. His attire must always be graced by collar and tie, not to mention ministerial vest. In short, he is a marked man of more dignified bearing than the common course of men, and the boy shuns all this lack of freedom.

Some of this is due to lack of spirituality. If the boy has the idea that he wants to run to the picture shows all his life and go to Sunday ball games, indulge in coarse jokes and do all the things that the world does, he has no business in the ranks of the ministry at all. The boy who is bent on unrighteousness and "don't want to be no preacher" because the "preacher" must be strict is ineligible by virtue of his tendencies.

Some of this is due to a false idea that there is a double standard of conduct in the world—one for the minister and one for laymen. True, the minister does abstain from many things that seem to be free to

the layman. He does it on the basis that he shall be an example to the flock, not that he shall abstain and they shall be free to indulge. He does it because if his eating meat shall cause his brother to stumble he will not eat meat as long as the world stands. Christians should be Christians whether in the pulpit or in the pew; there is no double standard of conduct for the Christian body of believers. If this principle were grained into the people they might better appreciate the voluntary abstention of the pastor from things which they think are free to them but not to him. He shall not lower his standard but they shall raise theirs. If this principle were more universally recognized and more scrupulously followed by the laity the boy would not fancy that in entering the ministry he is leaving his freedom and entering a profession hedged about with arbitrary prohibitions which attach themselves to him as a "minister."

Some of this is due to the boy's natural fund of boyish energy. He is a boy—which statement tells a great deal, may even cover a multitude of sins. He has not yet reached that stage when his boyish ardor cools and he becomes more settled and staid in deportment and feeling. He cannot even conceive of anyone refusing to "play hookey," to catch on wagons, go swimming in the pool, tease the dog, or throw rotten apples at a peddler. He who refuses to indulge is a girl-baby, a mollycoddle. And so he views the minister in his settled dignity as a mollycoddle of larger size and greater degree.

How the pastor will meet this situation will depend more on what he is than what he does. If he is a man his face will undoubtedly show it. To inspire the confidence of the boys of this type he must first of all be a man, for they will have but little regard for him if he is not. The live, sharpwitted boy of this type reads a human face better than an adult. If the face and the conduct of the pastor show the strength and purpose of manly manhood the boys will be quick to recognize it, and he need not play football nor throw apples to convince them of it. On the fundamental principles of the office the minister dare not give way, no, not for a minute. But in some of these things he can adapt himself to circumstances and conditions without sacrifice or compromise and thus go a long way toward disarming the boy of some of his fears and his prejudices. He can show the boy that the pastor has all the freedom that a Christian needs or desires and that he still retains his manhood without indulging in worldly liberties.

### V. The Question of Sensitiveness.

Some of the boys refuse to commit themselves even though they are inclined to study for the ministry because they are afraid the pastor will make capital of it by not keeping it secret. He fears that the pastor will go to another boy and use his name to persuade the second; and go to the third and use the names of both the first two. Or he is afraid that the pastor will mention his name from the pulpit and make him an object of attention in the congregation long before college days. The rougher, less sensitive schoolmates of the boy will ridicule him unmercifully. The moral courage in the boy is not as stable or as pronounced as in the mature person. It develops along with his reasoning powers and growing convictions. In some cases it may be lack of moral courage, while in others it may be mere sensitiveness. If the boy thought that the pastor would be a friend to him, closely guarding his secret, he might be more inclined to give a definite answer and pursue his course. Not many are lost in this way, but we believe that there are some. This would indeed be a needless loss.

### VI. The Length of Time for Preparation.

There is also another reason frequently given as to why more boys do not study for the ministry. This is that too long time is required for preparation. Many times have we heard this, but we have never given much credence to it. We consider it a minor objection. It is seldom given by the boy who is quite young; usually it is given by the person who has already passed his majority by some years. It is indeed entitled to some consideration when given by a mature individual; and yet here it can be so easily overrated. There are men the country over who have started out to study for the ministry at the age of thirty-five. As previously stated, most candidates for the holy office make up their minds in boyhood and the boy, having all his years ahead of him, will not worry over the length of time. The mere mention of college life will cast a magnetic spell that will outweigh all considerations of length of time for study. He knows that when he gets into the seminary he will be near enough to his goal to make the length of time dwindle in appearance. He needs to be instructed to the effect that there is enjoyment in the seminary also. We enjoyed our seminary days even more than those in college, though we painted no walks, burned no effigies, cemented no keyholes.

There is no great loss for this reason. Neither do we have any recommendation

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# Boys' Luther League

## Ninth Anniversary Convention, Rajahmundry, India, March 12, 1921

THE ninth anniversary convention of the A. E. L. Mission Boys' Luther League was held in St. Paul's Church, Rajahmundry, March 12, 1921.

The address of welcome was delivered by the president, Mr. C. S. McGiel, as follows:

"I thank you all for responding to my invitation. To us Luther League means something, to be Lutherans. We are Lutherans because the Lutheran Church stands for, and represents the things that are most precious to our hearts. In all our dealings we are of the Church, by the Church, for the Church, we live to be a benefit. This is the light that goes before us, which we hope shall continue to grow brighter and brighter each succeeding day.

"We have a Lutheran consciousness. We indeed like to see our Leaguers manifest such tenacity in sticking to their own church, and like them to have a Lutheran consciousness based not on an erroneous conception of the Church but on an intelligent understanding of the truth. We want our members to believe that the Lutheran Church is the only church that teaches the word of God in all its purity. The one essential thing which keeps us out of all other associations and which keeps us in the Lutheran Church is the question of doctrine. On the other hand, our association belongs to that Church only which has the pure doctrine as it is taught in the Holy Writ. To have a Lutheran consciousness, therefore, it is necessary to be an intelligent member of the Luther League. Lutheran consciousness begets loyalty to the Lutheran Church.

"Our work is of a harmonious nature. We have no factions, because we do not aggrandize power. No one says: 'I am the monarch of all I survey, there is none to dispute my right.' The Luther League distributes business equally among the officers. We are not afraid that one will eclipse the other, but we use all our talents for the benefit of the league and hence a harmonious blending of all these result in a glorious end. This is an age of Indian Renaissance, we have to give up Grenville's suicidal policy, but adopt Pitt's policy. Then we are sure to have a saturnian age.

"We congratulate the Rev. H. H. Sipes on his recent ordination and honor him by welcoming him to give an address in this meeting on 'Christ and Modern India.' We also welcome the delegates of other leagues of our Mission who have readily responded to our call. We are glad to have in our midst Mrs. and Rev. A. F. A. Neudoerffer and we are proud that our two and a half missionaries—I mean the Rev. A. F. A. Neudoerffer, who is equal to two and a half missionaries, because he has married an M. D.—has attended the Luther League Convention in America last year, and has represented our League there. We anticipate in him some higher benefits and in these days of non-coöperation, when the country is at sixes and sevens, we believe the secret of his success lies in coöperating with the young of our League who readily and heartily join in the propagation of the Gospel of our Lord Jesus Christ. We hope to hear the greetings he has brought us from America.

"With high ideals before us and the many avenues for work opened to us we continue to grow in knowledge and strength, fitting ourselves for the service in a much larger field in the future."

The secretary, Mr. P. C. Jesu Ratnam, rendered his annual report as follows:

"We are assembled here to celebrate the anniversary of the Boys' Lutheran League, Rajahmundry, which has completed the ninth year of its existence. It will not be out of place, I hope, to acquaint you with the previous history of the League.

"History—The League was started in the memorable year 1905 under the kind patronage of the Rev. F. W. Wackernagel, and it grew steadily until it assumed an important place among the institutions of the Church. In the year 1908, the Mission High School at Rajahmundry was abolished and the meetings had to be discontinued for a while. The League was revived and reconstituted under the guidance and care of the Rev. A. F. A. Neudoerffer, the Missionary at Rajahmundry, with the name 'Boys' Luther League, Rajahmundry.' As most of the members are from lower forms, the meetings were conducted both in English and Telugu, alternately. The meetings were well attended and the League shows a bright record during the last year.

"Aims—Before I give you the aims and aspirations of the meeting, I should like to point out the motto of the League which is: 'Of the Church, by the Church, for the Church.' The aim with which the League was started is the bringing up of the boys and young men of the Church to a right understanding of the doctrines of the Lutheran Church and maintaining spiritual life, promoting Bible study, and social life

among her members, and making them realize their responsibility in the evangelization of their motherland.

"With these ideals before us, we continue to grow in knowledge and strength fitting ourselves for useful service in His vineyard.

"Managing Committee—The Managing Committee consists of the officers of the League and two other members.

"Meetings—During the year, we held four business meetings and eighteen ordinary meetings, at which the following subjects were discussed:

1. "What ye sow, ye reap."
2. Self-sacrifice.
3. Temperance.
4. The Character of Jesus.
5. The Butterfly and the Ant as found among the mankind.
6. Christmas in England.
7. Thanksgiving.
8. Prayer.
9. History of the League.
10. Growth in Jesus.
11. Faith.
12. Repentance.
13. Love.
14. Miracles of Jesus Christ.
15. The Lad with Five Loaves and Two Fishes.
16. Service for Christ.
17. The Responsibilities of a Christian.
18. Three-fold Parables.

"The programme was drawn for the year and it was successfully carried out. The League holds its meetings in the Church every Sunday after the Morning Service and the meeting lasts for an hour. The programme adopted in our ordinary meetings is as follows:

1. Opening Hymn.
2. Psalm.
3. Prayer.
4. Reading of the minutes.
5. Topic.
6. Chairman's Remarks.
7. Closing Hymn.
8. Lord's Prayer.
9. Benediction.
10. Doxology.

"Attendance and Finance—The boys of the first, second and third forms and the students of the Junior Bible Class are the members of the League. Some young men of our congregation also attend. There are nearly a hundred members on roll.

"Last year we had a balance of Rupees 2-8-0 and during this year our collections went up to Rupees 15-8, making a total of Rupees 18, out of which Rupees 10 were sent to the National Missionary Society, and Rupees 7 were given to the poor of our congregation.

"Conclusion—The future of our Church is with our young people. They must be taught to know her history and doctrines, and love her for the truth she teaches. The League has been reaching and keeping her young people loyal to the Kingdom of our Saviour. Besides insisting upon a higher type of personal piety, it has awakened in its members a clear consciousness of Christian faith, and produced greater fidelity to their own Church.

"Our thanks are due to our patron, the Rev. T. A. Holmer, who has been a source of unfailing help to the League. In this connection, it will not be out of place to express our heartfelt thanks to our organist, Mr. N. Devasahayam, and many of the educated Christian gentlemen of our Church for rendering their services by presiding over the meetings and giving addresses to our League; especially to the Rev. P. Paradesi, the beloved pastor of our congregation and the vice-patron of our League, for being a source of great help and encouragement. His timely advice for the improvement and for the advancement of our League is highly appreciated.

"It is with feelings of gratitude to our Heavenly Father for the blessing He has showered upon our work, that we conclude our report. We pray and believe that He will guide and direct us in our work and that all may be done to the glory and advancement of His Kingdom. May we take from this anniversary a new enthusiasm and sincere resolve to do the business of the King, as good Christians ought to do."

Rev. H. H. Sipes delivered an address in English—"Christ and Modern India," and Mr. K. Gabriel in Telugu—"Some Lessons from the Life of Joseph." Rev. A. F. Neudoerffer reported the convention of the Luther League of America and brought its greetings.

An offering was lifted for the poor of the local congregations.

The officers are: Patron, Rev. T. A. Holmer; Vice-Patron, Rev. P. Paradesi; President, Mr. C. S. McGiel; Vice-President, Mr. V. Jonathan; Secretary, Mr. P. C. Jesu Ratnam; Assistant Secretary, Mr. B. Raja Rao; Treasurer, Mr. K. Isaiah.

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Because of its lack of the social vision, individualism is today discredited, and the danger is that in casting aside an individualism which is defective, we may throw away the individualism which is Christian. Aggregated life has become so important in our eyes, that the temptation is to lose interest in the human unit. The social vision has for a reason shaken our faith in the individualistic method.

# Recreation Outfits for Churches

BY ARTHUR DREW.

SOME years ago a clergyman in the State of New York called recreation "the science of forgetting." Great progress has been made in the last decade in convincing people of the virtues of this "science." The leaders in the movement are now concerning themselves with demonstrations of play and the establishment of associations, centers and other media in all parts of the United States. The "why" stage has been passed and has been succeeded by the "how" stage.

Recreation has lent itself readily to the social program of the churches, so much so, in fact, that in many towns the work of the church athletic league or play center is compared favorably with that of civic or community organizations. Where there is a large congregation, with a sufficient number of committee workers to finance and develop the plan properly, there is plenty of opportunity for games of every sort for young and old. Where there is need of help is in the small church community, which must keep sharp watch on its budget and get the largest possible dividend of recreation on the dollar. Field days and church banquets, and inter-church athletic meets are helpful, but first of all there should be provided a working outfit that will keep the largest number of persons happily occupied.

A committee to consider recreational needs—which isn't found in every church, but ought to be—could confer with all the organizations in the congregation, including the Sunday School and the Bible class study classes and the Young People's Society, and find out how large a program could be swung without outside help, and how much the budget could be supplemented with home-made apparatus.

One of the most modest equipments available nowadays is a box containing one set of baskets for basket ball, a volley ball outfit with nets, one set of quoits, one medicine ball, and one baseball and club as well as repair kit. This is a standardized set, used in many small communities. There is another outfit, put up handily for transportation, which has everything mentioned above except the quoits and repair kit. Around an equipment of this sort could be built a recreational outfit large enough or small enough for any kind of church community. It is almost impossible to prescribe a kit that would answer the needs of boys and girls and men and women alike, but either of these boxes would help children of all ages in their play hours.

The reader can secure further information regarding these kits by addressing a letter to Community Service, Incorporated, 1 Madison avenue, New York. There is other equipment which has the double advantage of being inexpensive and home-made and also suitable for outdoor uses among several classes of children and adults. A brief description of this apparatus, and a slight indication of the material that may be used, will be given. A sandbox, for instance, is beloved of the younger children, and may be made of almost any kind of seasoned wood. A good supply of fine sand is necessary, and this must be kept clean. Smaller boxes could be placed on tables if the youngsters find that method more convenient.

Just as simple to make is the swing or horizontal bar. A tree branch, a rope and a board may suffice for the swing, or else a frame of two posts set in concrete, with cross-bar, will serve the purpose. A galvanized iron pipe, well sandpapered in advance of use, will do pretty nearly as well as white oak in the construction of the horizontal bar. Posts four inches square and nine or ten feet long will support the bar, after they are set in concrete.

The teeter board has made good in playgrounds from coast to coast. It may be a board on a fence or a rock, or it may be a home-made affair of wood and iron. Two joists, five and one-half feet long, will serve as supports, with a piece of galvanized iron two feet long for a pin. The plank is generally fourteen feet long.

The giant stride is another piece of equipment that may be put together cheaply and easily. An old wagon wheel and an eighteen foot pole are the main "ingredients." By cultivating the favor of a farmer, who generally has a barnful of old wagons on the retired list, the wheel may be had for nothing.

When the church community has plenty of volunteer help and vacant land, ball fields may be laid out. The standard ball field requires two and three-quarter acres and the baseball field three acres, but of course games may be played, with certain modifications, in smaller areas than these.

A merry-go-round, fashioned somewhat after the turnstile of olden days, can be made with fir boards, and may be depended upon to delight the youngsters.

These devices are mentioned because they can be installed by the church recreation committee without having recourse to playground experts, although, of course, if the advice of one of these specialists can be obtained, it will help in the long run. The

point is, however, that the necessary work can be done by members of the congregation. This apparatus is useful all spring, summer and fall throughout the country, and may be kept the whole year round in the Southern States. It should be supplemented, however, with equipment for grownups. The standardized kits would be available for the latter element in the church, and would have many demands made upon it for indoor use during the winter months.

After all, it is not the quality or extent of the equipment, but the determination to get the children and adults playing and exercising, that counts most. A good thing not to do would be to sink a large sum of money in recreation equipment before the members of the church were ready to use it thoroughly. One piece of equipment and a little play propaganda will go a long way at the start. If counsel is desired, Community Service, Incorporated, at the above address, can be consulted.

In some communities a book of games would be useful. There are so many musical games, replete with action and rhythm, that may be brought into play during the winter evenings.

Somewhere between the little outfit packed in a wooden box and the social center equipped with playground and motion picture theater, is the recreational apparatus around which your church may build a program appealing to all ages and conditions within the congregation.

# The Luther League as a Teacher of History

BY EVELYN ROSE.

THE Luther League as a society is of great help in many ways. By young and old alike, if the members of a League are conscientious, willing workers, much can be learned that will be for the upbuilding of our dear Church.

One of the greatest objects of the Luther League is, and should be, to teach the young people more of the history of our great Church, concerning which most of us, I dare say, know too little. Many think that Leagues are organized merely for pleasure. Surely they have that purpose also, but of what good is any organization that does nothing for its members other than to give them an hour or so of fun?

The Luther League is the one place for our young people to learn more about the history of God's Holy Word. True, they get quite a bit concerning it in catechetical class, but how long will it last if the subject never again comes before them? How many know a single fact concerning the history of some part of the Bible? Here in our League we can, if we will, learn a few things about a part of the Bible at least.

Another great channel through which we may be a help is by importing to our members the story of the development of the Church. How many kinds of churches were there at first? By what means was the growth of the Church to be spread abroad? What caused the great troubles in the early Church?

This leads us right to the history of our own Church. How did there come to be a Lutheran Church and why are we Lutherans? Who can tell? And once we have gone so far as to begin the story of our own dear Church we cannot but go farther and see how rapidly she has grown and how wonderful is her organization.

In this day and age those who expect to attain to something worth while must have an education and be well informed concerning every day happenings in order that they may understand conditions. Is it not true that persons who are familiar with historical facts understand more clearly present day conditions in the world than those who are not so well informed? The same is true of our Church, and any other church for that matter. If we do not become more familiar with the history of the Bible, of the Church and especially of our own Church, what will be the outcome? Here, in our Luther League, let us teach our young people the Church's great history, that it may forever endure.

Much to this end has already been accomplished through organization and association. Each congregation has its own little band. This in turn becomes a part of a district—still larger comes the State League —and finally, spreading the length and breadth of our great land, the Luther League of America. By means of this organization one fact of value that has been taught may be passed from the home League to the district, thence to the State and finally all over the land.

History taught by the Luther League cannot but be of incalculable help to our Lutheran Church for several reasons. First, a clear knowledge of the history of

(*Continued on page 24*)

# A Luther League Camera Club

BY CARL HASSOLD.

THE Luther League, being an organization for the spiritual, moral and physical influence of its members, should be divided into parts in which each individual member can in an appreciable way pursue his or her special likings. For the physical end of this division we have the numerous forms of athletic teams. For the spiritual part we have mission study classes and debating societies, but the field of social and educational features is practically unlimited.

The Camera Club seems to be the most popular medium. It should be remembered that the Camera Club does not consist necessarily of all expert photographers or even good photographers, but of every one interested in photography and outdoor life. A walk taken by the Camera Club for the purpose of taking pictures may be enjoyed as a recreation, as a chance to get pictures, as a day in the open, as a chance to study nature, or as a chance to rid one's self of the worries and troubles of every day life, and spend a few hours in the companionship of friends free from worry and care.

Short talks, illustrated when possible, given by an outsider, are always instructing and beneficial. The theories and details of photography can then be discussed and put in practice in individual efforts. Competitions and exhibitions always arouse interest among the members of such an organization.

The great aim of a Camera Club is not the masterpieces of photography it can turn out, but the companionship built up through this medium among its members. When the Camera Club takes a hike, it is often advisable to invite the Walking Club, the Bicycle Club, and the Nature Study Club on such expeditions.

Oftentimes the picture of certain activities and occurrences can in this way be kept for future enjoyment, which if the "camera" had not been along would otherwise have been impossible. How much more interesting it is to talk over old times when one can produce an exact reproduction of the occasion, than if you must only speak of a vague memory picture.

The idea of this and other clubs is not to be selfish and individualistic, but to work in a mass, always helping along the other clubs and combining in all the true Christian fellowship which should dominate all departments of the Luther League.

# The Lutheran World Almanac

FROM all parts of the States and Canada come most favorable comments on the Lutheran World Almanac and Encyclopedia for 1921. Through unfortunate circumstances such as are frequently experienced in bookmaking, the volume appeared a few months late. There was much questioning and some dissatisfaction, but when once the book was received the commendations have always been hearty.

The Church press has reviewed it favorably. The press of the Missouri Synod and many of its pastors who usually do not cooperate with other bodies, have made appreciative statements.

This volume with its 966 pages is really a remarkable book and long after the present edition has gone men will be enquiring for copies. A number of local pastors have purchased copies for the newspaper editors and the local libraries. Laymen are giving it to other laymen as a gift. It proves to be a means of spreading information about the Church in a most effective manner.

We have not noticed any particular or hearty activity among the Luther League in general. Here and there a League is interested and has bought copies and put them in libraries and other useful places. The Leagues are constantly looking for practical things within their range. Surely, the purchasing of several Lutheran World Almanacs should be within the power of any Luther League.

The Church Publication Houses or the Lutheran Bureau will gladly co-operate with any League or Leaguer in sending this book to places where it will do a great amount of good. The cost of it will be merely $1.50 for paper binding and $2.00 for cloth.

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# Hints for Your Social Meetings

SUMMER FESTIVITIES.

*Feast of Nations.*—Here is a description of a lawn party which might suggest a summer social for your League:

Small tables were scattered over the lawn and each appropriately decorated to represent some country, with refreshments typical of the country served at each.

The Japanese table was decorated with chrysanthemums, Japanese napkins folded in a fanciful manner were distributed, and little dishes of rice and small cups of tea were served here. Small Japanese umbrellas tied in red and white, the Japanese colors, were given as souvenirs.

At the Chinese table rice in another form was served. The table was adorned with curios which had been loaned by the missionary headquarters, and the new China flag was distributed as souvenirs.

The India table was gay with red and yellow tulips, the colors of India. Four young people in the costume of India waited at the table here. The special dish was chicken with curry.

The Irish table was served by lassies gowned in green. Cards in the form of shamrocks were given out. Potatoes and buttermilk were served here. The tablecloth was gaily decorated with shamrocks.

The table representing Scotland was decorated with thistles. Jam tarts were served here.

The English table was decorated in red and blue, the national colors, and caraway cakes and tea were served.

White-capped waitresses served at the French table, which was bright with candelabra, asparagus fern and pink ribbons. Fleur-de-lis cut from gold paper decorated the tablecover. Olives were served here. The whole color scheme was kept pink and green.

At the table representing Holland the girls wore Dutch peasant costumes and served cocoa and gingerbread cakes.

At the Italian table macaroni was served, the table was decorated in green and red, and small Italian flags were the souvenirs.

At the New England table the girls were garbed in Puritan costumes, an oldtime spinning wheel occupied the place of honor, and baked beans and brown bread were served.

The Western table was presided over by a boy and girl in Indian attire, the table was enveloped with several Indian blankets to form a tepee, and small cakes were served from Indian baskets.

An enjoyable evening, with some music added, can thus be arranged. Plenty of chairs should be provided around the tables that the guests may linger or wander from one to another at will.

*Fourth of July Couplets.*—Pass out cards with flag stickers on the corner and pencils attached; have all answer these questions:

Who to his inaugural hied
His good and faithful horse astride?
(Jefferson.)

When death first made vacant a President's chair,
What Vice-President succeeded there?
(John Tyler.)

Who to his inaugural came disguised,
For fear of mischief ill-advised?
(Lincoln.)

Who President again became
Just four years after resigning the name?
(Cleveland.)

What President served but thirty days
Ere death dissolved his term of praise?
(Harrison.)

Who, after his inaugural vow,
Turned round to kiss his mother's brow?
(Garfield.)

Who only as President and Commander-in-Chief
Has stood on the battlefield planning relief?
(Lincoln.)

The initials of what President's name
Stand for a phrase which made his fame?
(U. S. Grant—"Unconditional Surrender" Grant.)

Who first at Washington did pledge
The nation's weal to guard and hedge.
(Jefferson.)

Who in the Quaker City neat
Their oaths of office did repeat?
(Washington, John Adams.)

*A Fourth of July Museum.*—Have a number of articles to represent celebrities of our country. Have each numbered, and let all guess who the different objects represent. Here are some suggestions:

Paul Revere—a toy horse with rider, labeled, "The Horse Travels Best by Night."

Abraham Lincoln—two small darkies (pictures), labeled, "All Free."

Washington—a bunch of cherries.

Carrie Nation—a toy hatchet.

Betsy Ross—the flag.

P. T. Barnum—a hippopotamus, labeled, "The Greatest Show on Earth."

Harriet Beecher Stowe—a toy negro cabin.

Priscilla Alden—a picture of a Puritan.

Jefferson Davis—a Confederate dollar bill.

Hawthorne—a large scarlet letter.

Eli Whitney—a picture of a cotton gin.

Robert Fulton—a toy steamboat.

Benjamin Franklin—a kite.

# General Secretary's Letter

DEAR LUTHER LEAGUERS:

The convention season is at hand and your Secretary is flitting "hither and yon," mostly "yon," trying to be present at them all. Because of conflicting dates he has been unable to attend the conventions of the Iowa and Wisconsin Leagues, much to his regret. An account of the former will be found on the news page and that of the latter will appear in a subsequent issue.

For the first time the pleasure has been mine of meeting with our Nova Scotia constituency. Nova Scotia (New Scotland), a part of the Dominion of Canada, has a provincial government, with certain officials elected by the people. When the late war was declared one of our Lutheran boys was the first to enlist, and the first three from the Province to pay the supreme sacrifice were Lutherans.

He who enters Nova Scotia from the south at Yarmouth and travels northward would readily imagine himself in the Garden of Santa Claus. There are miles of Christmas trees which are sold to United States concerns at thirty-five cents per dozen. If you are a buyer of Christmas trees you can readily see what a profitable business it is.

He who enters from the north at Halifax and travels southward through the Annapolis Valley might well imagine himself in the Garden of Eden, as there are miles of apple orchards, and at this season of the year the trees are in full bloom. This section has been made famous by Longfellow with his story of Evangeline. Should you visit this country in May, provide yourself with a fur-lined overcoat.

Nova Scotia is the land of the sportsman. Moose and bear hunting and fishing attract thousands from the United States annually. Shell fish are abundant. Thirty thousand dollars' worth of lobsters per week are shipped to the United States in season.

Nova Scotia is rich in natural resources which are yet to be developed.

While the automobile has found its way to Nova Scotia for pleasure driving, the motor truck has as yet not supplanted the ox cart. Patient, plodding oxen drawing heavy loads are still seen on the streets "following" their "driver." The yokes are attached to the heads of the oxen about the horns rather than about the necks. Since watching these teams, I have even "more" respect for those who do "head work."

But the most attractive thing about Nova Scotia is its people, altogether unassuming and delightfully sincere. If you are a visitor from the United States you are "it." They seem to think that your greatest need is food. When you put in an appearance anywhere they insist on your having something to eat and drink. I use the term "drink" with impunity, as Nova Scotia is "bone dry." Had I prolonged my stay I would have contracted the gout.

While in Bridgewater I wanted to send a package parcel post, and went into a haberdasher's to purchase a piece of heavy wrapping paper. Doubtless, like Peter, my speech "betrayed me," for the proprietor asked: "Do you come from far?" I answered his query and asked, "How much do I owe you for the paper and twine?" He replied, "Not a cent." "But," I said, "I prefer to pay for it." He replied, "You cannot, you are as welcome as the flowers in May." And his name was Cohen.

The convention was held at Mahone Bay, a picturesque little town situated on the bay whose vista my pen is inadequate to describe. It was a very good convention in every way, and is doubtless the last one-day convention for the Nova Scotia League, as the Executive Committee was instructed to consider seriously the holding of a two-day convention next year.

I was obliged to leave my pleasant Nova Scotia companionship rather abruptly and travel for two days by a circuitous route in order to attend the Connecticut convention at Meriden. For the first time the Connecticut League held a two-day convention and voted unanimously to continue the same. An account of the convention will appear in a future issue.

The Iowa and Nova Scotia Leagues both resolved themselves into synodical organizations as per the request of the United Church. The Connecticut League made as many changes as possible in its constitution under existing conditions.

When you read these lines I will have attended the Ohio and New Jersey conventions and will write you about them in my next.

Our cover page depicts and our first article treats of the Washington Memorial Church at Valley Forge. In addition to the Church there is a very interesting library and national museum, the property of the Valley Forge Historical Society, composed of active memberships at $5 per annum and associate memberships at $1 per annum. For those under eighteen years of age there is the Valley Forge Legion, whose membership fee is ten cents per annum. Why not aid in this laudable and patriotic cause by enlisting as a member?

The Special Fund to date amounts to $3,000. The receipts for May were $650.73 and the expenditures $520.

Yours very truly,

HARRY HODGES.

HARRY HODGES, Editor, Philadelphia, Pa., with Rev. J. S. Albert, Rev. C. M. Teufel, Miss Brenda Mehlhouse, I. S. Runyon as special associates. Send all articles, communications and news items to 427 Drexel Bldg., Philadelphia, Pa.

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# Editorial

## THE MORAL ELEMENT OF CHRISTIAN CITIZENSHIP

On the eve of the anniversary of the Declaration of Independence "the moral elements of national life" is a timely subject. It was on July 2, 1776, Congress adopted, with forty-nine members present, the resolution proposed in Congress by Richard Henry Lee, in the name and with the authority of Virginia: "That these united Colonies are, and of right ought to be, free and independent states; that they are absolved from all allegiance to the British crown, and that all political connection between them and the state of Great Britain is, and ought to be, totally dissolved." This resolution converted the old thirteen British colonies into free and independent states. Immediately after adopting the resolution Congress entered upon the consideration of the reasons for the act, and the principles the new government would own for its guidance; and, in the evening of the fourth of July, twelve states, New York abstaining from voting, without a single negative, adopted and gave to the world the Declaration of Independence. This great state paper concludes: "And, for the support of this declaration, with a firm reliance, on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor." The declaration of the principles that opened the career of our national history recognized, by "appealing to the Supreme Judge of the world," that "there is no power but of God: the powers that be are ordained of God."

As Americans we do well at this season to reflect upon the Divine Providence in our country's history, and that in the violation of the fundamental principles of morality there is a weakening of the moral elements of national life that impart strength, stability and perpetuity to government.

In saying, "Render therefore unto Cæsar the things which are Cæsar's," Christ recognized the rightful place of government, and of man's proper obligation to it. Likewise in saying, "Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor," Paul restates the rule laid down by the Master; and in the chapter before us directs attention to the facts that we owe subjection and many other duties to magistrates; that love has its place in the governmental program; and that gluttony and drunkenness and kindred sins are out of season in Gospel times. Thus, it is difficult to conceive how a Christian can be an anarchist protesting against government, instead of rendering submission and obedience for conscience' sake. How many things of the individual, too, since we can only reach the nation through its individual citizens, are concerned in producing a high state of morality, and are essential to fostering pure motives in the personal lives of the citizens as an indispensable prerequisite to establishing a higher moral standard.

The persistent violation of the laws of civil government and of God can only work to the tremendous disadvantage of the state. To obey simply because we cannot be found out in wrongdoing and be punished is not in spirit with our Scripture. There is the defrauding of the employer and the wrong done the laborer; carelessness in observance of the Sabbath and indifference in attendance upon public worship; deception in trade and carelessness in the payment of honest debts; profligacy in the municipality; and bribery and corruption in politics. These are some of the things affecting the morality of our national life, because they touch the lives of our citizens. It is a hopeful sign that in some quarters of the land a warning note has been sounded, and the people have not been irresponsive.

A citizen is any one who owes allegiance to a government and has a right to its pro-

(*Continued on page 23*)

# League News Items

SEND IN THE NEWS—The other Leagues want to know what YOU are doing. You want them to know of your activities. This department is a clearing house for ideas in entertainment and good works. If yours is not represented it is because we do not hear from you. All news items must be in the Editor's hands by the tenth of the month.

## PENNSYLVANIA

—The twenty-eighth annual convention of the Luther League of Pennsylvania will be held in St. John's Church, Academy and South River Streets, Wilkes-Barre, Pa., July 12, 13 and 14. Rev. L. Domer Ulrich is pastor of the convention church.

The first session will be held Tuesday morning at 10 o'clock and the convention will cover three days, closing with a rally on Thursday evening. The convention theme will be "A Definite Objective for the Luther League." The speakers and conference leaders will be both pastors and laymen who are active not only in their own congregation but also in the larger work of the United Lutheran Church.

The preliminary reports of the various state officers show that the Luther League of Pennsylvania is making considerable progress in its work among the young people of the state and from the program that is being prepared one of the best conventions in the history of the state organization will, no doubt, take place at Wilkes-Barre. From reports that have been received the Luther Leaguers of Pennsylvania expect to have a record breaking attendance.

PHILADELPHIA

—St. Luke's League, one of the "live wires" of the Philadelphia District, believes in training its successors. It not only has a Junior League, but it helps it along. On May 24 seventeen of the Junior Leaguers were the guests of the Seniors at the Spring District convention. Their motto is "Get the children interested now, it may be too late next year."

—During the summer months the Senior League will attend the religious services every Sunday afternoon in Hunting Park.

—Luther League at Luther Memorial carried on a membership campaign from January 19 to April 3, which can be considered as a real success. The president of the League appointed a membership committee of five members to carry on the campaign. The chairman of the committee appointed two of the members of the committee to act as captains of two teams. The names of the League members were drawn by lot by the two captains. Each captain then organized his forces to go after new members. Before the campaign started it was decided that the losing team should give the winners a banquet or a picnic.

When the campaign started we had about fifty members. We now have one hundred and twenty. An interesting discussion on some topic is taken up every Sunday night, and we feel that we are gaining a great deal, mentally and spiritually. We extend our best wishes to LUTHER LEAGUE REVIEW.

PITTSBURGH

—*Pittsburgh Inner Mission Society* at its recent annual meeting reported 389 religious services conducted in seventeen institutions. Incomplete reports show 2,780 bedside visits, 2,549 secular and 5,398 religious periodicals, 3,877 tracts and 560 Bibles were distributed in English, German, Italian, Greek, Spanish, Croatian, Polish, Slovak, Hungarian, Serbian, Bohemian, Russian, Lithuanian, Roumanian, Yiddish and Chinese. Court work involved over 250 children and adults, and the Hospice sheltered 243 guests. There were 121 communions, 2 confirmations, 4 baptisms and 3 funerals. The Summer Camp entertained 256 guests, 8 Vacation Bible Schools enrolled 830 children and the Lutheran Training School enrolled 136 students. Sixteen open air services were conducted and student work involved over 100 Lutheran students, and 13 professors. The inner mission paper has nearly 4,000 subscribers and the society membership is 3,250. "Inner Mission Sunday" is again receiving the Lord's blessings. The Woman's Auxiliary raised $1,760 toward the total expenses of $27,322.74. Receipts $28,492.06.

—The Junior League of Shillington, Pa., organized in November with twenty-nine members, has grown to an enrollment of ninety-eight. This League has a monthly hunt for absent members. The President calls the roll of those absent; as she calls, "George Adams," she says, "Who'll tell George Adams to be here next Saturday?" Then the members present volunteer to search for absent members and bring them to next meeting.

## OHIO

AKRON

—At the April business meeting of the League it was voted that our young people take three shares in the men's ward of our new hospital in Tarlupad, India. This will obligate the League for fifty dollars per year for three years. We gladly undertake the new work, for we feel that a Missionary League will be a growing one.

—It was also decided to conduct a League nursery at which the little tots might be cared for during the meetings. The following Sunday the nursery was opened and seven children played there while their fathers and mothers enjoyed the devotional hour. We hope that this will make it possible for many more of our young married people to attend league meetings.

## KANSAS

—The Atchison League was led recently by Rev. A. B. Shrader, D. D., while supplying for Dr. R. L. Patterson.

—The Waterville church has organized a Luther League with 25 members, and on the 24th of April this League visited the Greenleaf League in a body, thus adding to the joys of the latter's rededication of their renewed church.

—During the past few months the Bendena Luther League has held its weekly meetings at the homes of members instead of at the church. This plan has been found to work out very successfully during the cold weather.

## NEW JERSEY

—The Luther League of New Jersey will meet in Camden July 3 and 4.

## INDIANA

—The Luther League of Indiana will meet in Indianapolis July 18-20.

## NORTH CAROLINA

—The Luther League of North Carolina will meet August 31 and September 1.

## ILLINOIS

—The Luther League of Illinois will meet in Dixon July 15-17.

## NEW YORK

—The Luther League of New York will meet in Syracuse September 19-21.

NOTICE

—The appeals for used clothing from fellow believers in Europe continue. The need will be great next fall and winter. Now is the time to prepare to meet this need. Churches, societies and individuals are urged to ship used clothing for European Relief to the National Lutheran Council, 31 Perry street, New York City, New York. Write for specific shipping instructions to 437 Fifth Avenue, New York City, New York.

NATIONAL LUTHERAN COUNCIL.
Lauritz Larsen, President.

## WISCONSIN

MILWAUKEE

—The Lutheran Hospice for girls was dedicated on Sunday, May 22. This institution is located on the corner of Twelfth and Cedar Streets, and will be conducted by the Milwaukee Inner Mission Society of the Lutheran Church.

—The Luther League of the Church of the Redeemer held its annual reception for the newly confirmed class on May 4. A supper was served at 7 o'clock, after which the regular devotional meeting was held, followed by a social hour. The League has found this an admirable method of interesting the confirmants in its work.

WAUWATOSA

—On Sunday, May 8, occurred the cornerstone laying of the new St. Matthew's Church. The choir which enacted the pageant "The Striking of America's Hour" May 24, 25, 26, under the auspices of the Federation of Lutheran Young People, rendered several selections.

## IOWA

### LUTHER LEAGUE OF THE EVANGELICAL LUTHERAN SYNOD OF IOWA.

Meeting for the first time as part of the United Lutheran Church in America, the Iowa Leaguers held one of their biggest conventions in several years at Burlington, May 20, 21 and 22.

The first session opened at 1 o'clock Friday afternoon, with devotions in charge of the President, Miss Pearl Anderson of Cedar Rapids. An address of welcome on behalf of the local church by Rev. Lesher was followed by another on behalf of the local league by its President, Fred Wagner. These were responded to by the President, who then gave her annual address.

Different phases of the convention theme "Stewardship" were presented by Miss Edna Ford, Council Bluffs, and R. K. Lampe, Dubuque. Miss Evelyn Johnson, Des Moines, gave an excellent paper on "Benefits of Local, State and National Luther League Organization," which was followed by remarks on "Junior League Organization" by Matilda Kuehl, Cedar Rapids.

These articles were discussed, and in the discussion following the League passed upon the following motion: "Resolved, that the President appoint a committee to draw up a petition, to be presented to the Executive Committee of the Luther League of America, recommending that the Luther League Topics be made less theological and more practical."

A musical program was given in the evening by the Burlington Choir, followed by an inspiring address by Rev. John J. Gent, of Fort Madison, on "The High Tide of Devotion."

The Saturday morning session was opened with a devotional service conducted by Elaine Pearson of Des Moines. After the reading of reports from the different officers and committees, the local leagues of Newton and Muscatine were voted into membership. The topic "Christian Living—What Is It?" was handled jointly by Messrs. Johnson and Gilbert of Iowa City. Walter Berger, Cedar Rapids, then told of a number of experiences with which he was personally in connection with his article of "Results Through Prayer."

The devotional services in the afternoon were conducted by J. L. Berger, of Cedar Rapids. Several items of business were next taken care of, including the election of officers and the revision of the Constitution along synodical lines. Dr. H. D. Hoover of Carthage College gave an address regarding "Responsibilities Awaiting Youth of Today—Need for Preparation."

The balance of the afternoon was spent with a pleasant ride up the majestic Mississippi River, followed by a picnic on one of the islands.

The various classes of the Sunday School were visited by the delegates on Sunday morning. Due to the fact that several of the newly-elected officers would be unable to remain for the evening service, the installation of officers was held at the morning services, prior to the sermon. The new officers for the coming year are: President, Evelyn Johnson, Des Moines; Vice-President, Earl Hansen, Clinton; Recording Secretary, Edna Ford, Council Bluffs; Corresponding Secretary, R. K. Lampe, Dubuque; Treasurer, Mildred Taylor, Iowa City; Executive Committee: John Berger, Chairman, Cedar Rapids; Pearl Anderson, Cedar Rapids.

At the evening service L. A. Anderson, Des Moines, addressed the convention on the subject "Lutheran Institutions of Learning."

An invitation was received from the league of Council Bluffs to hold next year's convention there, and this invitation will very probably be accepted.

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## EDITORIAL

(*Continued from page 21*)

tection. The Constitution of the United States says: "All persons born or naturalized in the United States, are subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside." Paul boasted that he was "a citizen of no mean city." Citizenship is the state of being invested with the rights and privileges of a citizen. It is the mode of his existence and his legal relations. So President Harrison says: "Each one of us owes allegiance to the United States—to obey and support its constitution and laws; and no act nor ordinance of any State can absolve us or make it lawful for us to disobey the laws or resist the authority of the United States." When we observe the rights and privileges our duty as a citizen imposes by acting in the manner that accords with the teachings of Christ, or having those spiritual characteristics proper to a follower of Christ, we have Christian citizenship. It is to be a Christian man in doing our duty to the State. "Our citizenship is in heaven," but we first have duties on earth.

Citizenship enjoys scriptural support. Citizenship enjoys church approval. No matter under what form of government we may live, each one is bidden to be subject to its authority. This lesson is that of our duty to the State.

We shall miss the whole point of value in this if we lose sight of the fact that citizenship is individual. President Harrison says: "The constitution and laws of the United States take hold of and deal with each individual, not as a citizen of this or that State, but as a citizen of the United States." It is not party nor boss that makes citizenship, but each one in his legal condition and relation to the government. Because the State is a divine institution, and God deals with us personally, not in masses, the individual citizen has a personal responsibility to see that his government is Christian. More. The duties of the State are put on the conscience of each soul, and these cannot be shifted to parties nor cliques. So Randolph of Virginia wanted a government that could call forth all its force "against any member of the Union failing to fulfill his duty," and this broad principle of the State descends to each citizen of the State. Each one can help in making Christian standards the basis of government.

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### A Teacher's Reward

We have just learned of a teacher who started poor twenty years ago and has retired with the comfortable fortune of fifty thousand dollars. This was acquired through industry, economy, conscientious effort, indomitable perseverance, and the death of an uncle who left her an estate valued at $49,999.50.—*Seneca Vocational* School.

# Hints for Senior Topic Leaders

BY REV. J. S. ALBERT.

PROGRAM OF TOPIC FOR AUGUST 7, 1921

Use Hymns—"Lord of the Church, We Humbly Pray," "Jesus, I My Cross Have Taken," "Jesus, and Shall It Ever Be?"

Psalm No. 24, with Gloria and Prayer for "Laborers."

Reading of Scripture by one of the members.

Let a favorite hymn or hymns be sung.

Presentation of Topic by leader. Address by President of the Brotherhood. Use the Readings.

Paper to be read on "Definite Work Laymen Can Do." Hymns "On What Has Not Been Sown." "Lord, Dismiss Us With Thy Blessing," and Closing Prayers with Lord's Prayer.

PROGRAM OF TOPIC FOR AUGUST 14, 1921.

Let the men of the League have choice of the hymns for the evening.

Psalm 119:1—16, with Gloria Patri. Prayer for "all the young men of the Church" by the Pastor.

Reading of Scripture by one of the "young men." Some more of the hymns, favorites of the men. Use any number desired.

Presentation of Topic by leader, using the outline given and readings. Address by one of the men of the Church on the Topic.

Close with favorite hymns and closing service. Use Luther League Rally Hymn after Lord's Prayer.

PROGRAM OF TOPIC FOR AUGUST 21, 1921.

"Am I a Soldier of the Cross?" "Onward Christian Soldiers," "Soldiers of Christ Arise" are very appropriate for opening hymns.

The Psalm No. 100, with Gloria Patri. Prayer for "Manly Men." Reading of Scripture by one of the "men."

Sing hymns "A Charge to Keep I Have," "Awake, My Soul, Stretch Every Nerve." Presentation of Topic by leader and the Readings as given. Address by one of the officers of the Church. Music by male quartette.

Close with hymns—"O Thou Best Gift of Heaven." "Take My Life and Let It Be," and closing exercises.

PROGRAM OF TOPIC FOR AUGUST 28, 1921.

Use Hymns "Hasten, Lord the Glorious Time," "The Morning Light Is Breaking," "When Cross the Crowded Ways of Life."

Psalm 72, with Gloria Patri and appropriate prayer by leader. Reading of Scripture lesson responsively by two members.

Hymns "Work For the Night is Coming," "Saviour, teach me day by day."

Presentation of Topic by leader, and readings by members. Paper on "The Immigrant in Our City, Who is he and what are we doing for him?" by one of the members. Special address by person conversant with civic affairs, especially on this question.

Closing Hymn—"We Give Thee But Thine Own," with appropriate closing service.

## GETTYSBURG

(*Continued from page 9*)

the positions of the various organizations and made his famous map, which was copyrighted in 1863 and was bought from him by the United States Congress. Thus was started the work of preserving the battlefield. In 1864 representatives from various States formed the Memorial Association, which began to buy land, and in 1873 began to mark the battlefield; its work was continued until 1895, when, by act of Congress of 1893, creating the National Military Park, the United States Government took charge of it.

Gettysburg was founded in 1780 by General James Gettys. Prior to the Civil War days, in the South especially, it was noted for its carriages, many of which were manufactured in it. In 1863 it was a town of 2,100 inhabitants. During the three days of the battle only one citizen was killed, namely, Miss Jennie Wade. Since the wounded, first of the Union, later of the Confederate forces, were placed within its limits, the town was not shelled.

Today this old town is the Mecca of American Patriotism. The South as well as the North claims it for its own, for here the valor of its sons still is, and ever will be, apparent.

## LUTHER LEAGUE AS TEACHER

(*Continued from page 17*)

the Bible, of the Church, and especially of the Lutheran Church, will help our people to defend themselves against organizations and movements which might assail them, and will enable them to hold fast because of their clear understanding.

Secondly, because these lessons are taught by the Leagues, which are, for the most part, made up of young people, and we shall have church members, who, because of their understanding, will be able to overcome any obstacle which might appear.

Finally, well informed young men and young women will be ready to take their places in any line of duty wherein their congregations may see fit to place them, because they have gained a clearer knowledge of God's Word and of His Church.

# Senior League Topics

Eleventh Sunday
after Trinity. August 7, 1921.

## PUTTING LAYMEN TO WORK

(Matt. 10:1-8)

DAILY BIBLE READINGS.

Monday—Mark 3.
Tuesday—Acts 13:1-12.
Wednesday—Matt. 20:1-16.
Thursday—Matt. 21:33-41.
Friday—Mark 5:1-20.
Saturday—John 3:13-24.

In the words of our Scripture reading Jesus commissioned His disciples to carry on the work which He Himself had inaugurated. They were to proclaim that the Kingdom of Heaven is at hand. By virtue of that proclamation the sick were to be healed, lepers cleansed, the dead raised, and devils cast out. That was the message which in the opinion of Jesus was adapted to arouse the people of the period in which He lived. It strikes me as being also adapted to the age in which we live.

The message remains the same, the methods change with time. Today we have an ordained ministry (laymen in office) regularly set apart by the church to perform certain churchly functions. Today we have physicians skilled in ministering to bodily ailments. These departments are well cared for, but what a number remain for the average man or woman to minister in.

This article could not tell every reader how to serve for we know not your talents, your ability, nor your local needs, but we do tell every reader very emphatically that every talent which he possesses was given him by the great Head of the Church to be used first and foremost for the upbuilding of His Kingdom here in the world, and for whatever use they are being used, even to the making of a livelihood, they are borrowed.

In every congregation there are men and women to whom God has given talents needed in its various departments. Reader, are you giving them, or withholding them?

What work can a layman do? Read the article in the April REVIEW, "When the Deaconess Came to St. Paul's"; write to the Lutheran Brotherhood, the Women's Missionary Society for suggestions. Make use of some of the following:

Distribute invitations to your church services in shops, stores and hotels.

Help get the church papers in every home.

Help turn the tide of Sunday-school scholars at its close into the church service.

Talk up your church and your pastor, and thus add to their power.

Help your congregation publish a weekly bulletin.

Help make the services of your church devotional, churchly and winsome.

Cultivate a spirit of church loyalty among the people of your congregation by helping them to know what it believes, what it teaches and what it is doing.

Help make Lent a great churchly evangelistic campaign in harmony with the spirit of the Lutheran Church.

Send a young man of the church to college to prepare for the ministry, and assist in his support.

Assist the pastor in personal work in reaching men for church membership.

Make it a special object to aid men in securing employment, to assist worthy ones who are out of work and to visit the sick.

Conduct an annual social reunion of the congregation; manage the social and athletic features of the annual outing.

Provide the pastor's study with typewriter, card index, and other appliances to assist in his work. Provide money with which to employ a stenographer for the pastor's use.

Support a missionary or native worker in the foreign field.

Coöperate with the Laymen's Missionary Movement in carrying out its plans for the Every Member Canvass and introducing the duplex envelopes. Help your church to pay its apportionment to benevolent objects.

Increase attendance at regular church services.

Keep faithfully close to men who are trying to break with bad habits and evil environments.

Help men and women to find lodgings, friends, work and better positions.

Make your church a place where people may look for help and friendship in times of sickness, distress, bereavement and misfortune.

Advertise your church so it can be found by visitors to your city.

Brace up the weekly prayer meeting.

Boost church attendance by invitation and advertisement.

Visit hotels, boarding and lodging houses and invite men to attend church.

Divide surrounding territory of your church into districts, in single squares close to the church, and increasing to several squares as the distance from the church grows. Number these districts and assign your members to work in the district in or near which they live. Make out a card for each house, giving full information covering the residents and index them. Some man ought to work this out in your church.

Study and put in practice wise and effective methods of church publicity.

Look out for the weak, hard places in your church, not to criticize, but to help remedy and strengthen them.

In whatever you undertake plan your work and work your plan.

We have enumerated spheres of work, but our topic reads "Putting laymen to work." Here is the sphere of the Luther League, for while its functions are many, they can be summed into one sentence, viz.: "The youth in the church training for service (work) in the church."

Twelfth Sunday
after Trinity. August 14, 1921.

## YOUNG MEN IN THE CHURCH

### (Practical)

1 John 2:14-17

DAILY BIBLE READINGS.

Monday—Luke 3:23.
Tuesday—Acts 7:54.
Wednesday—Acts 16:1-5.
Thursday—1 Tim. 4:6-5:2.
Friday—2 Tim. 2:22-26.
Saturday—Titus 2.

In our Scripture lesson the Apostle is writing unto young men calling themselves to service. He gives three reasons for the call, viz.:

1. They are strong.
2. They have God's Word abiding in them.
3. They have overcome the evil one.

Strength begets courage, a greatly needed asset in our Christian warfare. The power of the Word increases and purifies their strength. More men overcome the evil one through the power of the Word in youth than in all the periods of life put together. The young men are the hope of the Church. (Read the Editorial in the June REVIEW.)

The Church called the young men through the apostle at the time of our lesson story. The Church is calling them no less today.

If ever there was a time in the history of the Church when she needed her men, that time is at the present. Wherever she is found goes up the cry: "Give us men." This cry is interpreted by the majority as a call solely for ministers, but in this day and generation if the Church is to maintain her ground and keep pace with the work, she must call to her aid her lay sons as well as those who are clergymen, for the layman has his place in the Church distinctive as does the clergyman, and as the Church would not be complete without the clergy, so would she not be complete without the laity.

The temporal affairs of the Church belong to the administration of the laity, and the laity alone, being outside of the clergyman's sphere, which should be altogether spiritual. To preach the Word, administer the sacraments, visit the sick, comfort the dying, help the sorrowing, the forsaken, and the distressed, and not to be concerned about the reduction of mortgage indebtedness, current expenses, empty coal bins, leaking roofs, etc. Those are things for

The Luther League Topics, complete lessons (of which the above are outlines and review) in 32-page pamphlet covering three months can be supplied at rates given on page 2 by LUTHER LEAGUE REVIEW, 427 Drexel Bldg., Philadelphia, Pa.

the consideration of the laity, and yet, at the majority of our congregational meetings where these matters are discussed, the minister is obliged to do most of the talking. Why should this be? We do not lack men. Statistics tell us that the Lutheran branch of the Church contains more men than any other Protestant body.

Are our men uninformed, and do they feel that enthusiasm minus knowledge would be a bad rather than a good thing? But he who is uninformed today is so from choice. There are numerous Church papers to keep one posted; for the past few years our Luther Leagues have been quietly but steadily educating our young men.

Are our men asleep? Possibly, for the whole Church has been asleep to its opportunities and possibilities, or after two thousand years of Christianity the biggest half of the world would not still be in heathen darkness.

*One Way to Develop. Lay Leadership in the Church.* To persuade laymen that the Church needs them in its business is the first condition of drawing them into activity and developing them into leaders. The unfortunate impression is widespread among laymen that all the Church wants of them is their attendance at the church services and their financial coöperation. The divine ideal is, "To every man his work." Paul goes so far as to declare that God has a specially prepared task for each one of his children. "We are his workmanship, created in Christ Jesus for good works, which God hath prepared that we should walk in them."—Eph. 2:10.

Very few men ever become leaders in Christian work without having responsibility thrust upon them in the first instance. As men carry responsibility, they learn to carry more. The school of experience is the only one that produces capable leadership. What every man needs is some one to discover him and so help him to discover himself. Mr. Moody's formula will always be true: "It is better to set ten men at work than to do ten men's work." God planned that His work should be done through human coöperation not because He could not get it done in some other way, but because in the doing of it, men are produced who cannot be developed by any other process. We shall accomplish most for the kingdom, as we give ourselves deliberately to setting men at work for others. Only as Christians work, can they grow.

Not only is there something for every man to do; there is also something that every man can do. That Church is most alive and fruitful whose every member is a part of the conscious machinery of God for the doing of His work.

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Thirteenth Sunday
after Trinity. August 21, 1921.

## A MANLY YOUNG MAN

### (Practical)

(Daniel 1:8-21)

DAILY BIBLE READINGS.

Monday—Dan. 1.
Tuesday—Dan. 2.
Wednesday—Dan. 3.
Thursday—Dan. 4.
Friday—Dan. 5.
Saturday—Dan. 6.

While Jehoikim was ruling over the land of Judah, Nebuchadnezzar, the great conqueror of the nations, came from Babylon with his army of Chaldean soldiers. He took the city of Jerusalem, and made Jehoiakim promise to submit to him as his master, a promise which Jehoiakim soon broke. And when Nebuchadnezzar went back to his own land he took with him all the gold and silver that he could find in the temple; and he carried away as captives very many princes and nobles, the best people in the land of Judah.

When these Jews were brought to the land of Chaldea or Babylon, King Nebuchadnezzar gave orders to the prince who had charge of his palace to choose among these Jewish captives some young men that were of noble rank, and beautiful in their looks, and also quick and bright in their minds, young men who would be able to learn readily. These young men were to be placed under the care of wise men, who should teach them all that they knew, and fit them to stand before the king of Babylon, so that they might be his helpers, to carry out his orders; and the king wished them to be wise, so that they might give him advice in ruling the people.

Among the young men thus chosen were four Jews, men who had been brought from Judah. By order of the king the names of these men were changed. One of them, named Daniel, was to be called Belteshazzar, the other three young men were called Shadrach, Meshach, and Abed-nego. These four young men were taught in all the knowledge of the Chaldeans; and after three years of training they were taken into the king's palace to stand before the king.

After they came to the palace the chief of the princes in the palace sent to these men as a special honor some of the dishes of food from the king's table, and some of the wine that was set apart for the king and his princes to drink. But both the meat and the wine of the king's table had been apart of the offerings to the idols of wood and stone that were worshiped by the Chaldeans. These young Jews felt that if they should take such food, they, too, would be worshiping idols. Then, too, the laws of the Jews were very strict with regard to what kind of food might be eaten, and how it should be cooked. Food of certain kinds was called "unclean" and the Jews were forbidden to touch it.

These young Jews, far away from their own land and from their temple, felt that they must be very careful to do nothing forbidden by the laws which God had given to their people. They said to the chief of the nobles in the palace:

"We cannot eat this meat and drink this wine, for it is forbidden by our laws."

The chief of the nobles said to Daniel:

"If you do not eat the food that is given you, the king will see that you are not looking well. He will be angry with me for not giving you better care. What shall I do? I am afraid that the king may command me to be put to death."

Daniel said:

"Give us vegetable food, and bread. Let us eat no meat, and drink no wine for ten days; and see if we do not look well-fed."

The chief of the nobles, to whose care these young men had been given, loved Daniel; as everyone loved him who knew him. So he did as Daniel asked. He took away the meat and the wine, and gave to these young Jews only vegetables and bread. At the end of ten days the four men were brought into the room where the great King Nebuchadnezzar sat, and they bowed low before him. King Nebuchadnezzar was pleased with these four young men, more than with any others who stood before him. He found them wise, and faithful in the work given to them, and able to rule over men under them. And these four men came to the highest places in the kingdom of the Chaldeans.

And Daniel, one of these men, was more than a wise man. He was a prophet, like Elijah and Elisha, and Jeremiah. God gave him to know many things that were coming to pass.

God keeps those who trust Him and serve Him, in spite of many difficulties and seeming obstacles, and delivers them and gives them a worthy sphere of service. "Dare to be a Daniel! Dare to be a manly young man!"

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Fourteenth Sunday
after Trinity August 28, 1921.

## THE PEOPLE WHO LIVE NEXT DOOR

### (Missionary)

Luke 10:25-37

(Rosalyn Summer Sease)

DAILY BIBLE READINGS.

Monday—Lev. 19:1-18, 33-34.
Tuesday—Deut. 10:12-22.
Wednesday—Matt. 25:31-45.
Thursday—Eph. 2.
Friday—Eph. 4.
Saturday—Romans 13:8-10.

(A) DO YOU HAPPEN TO KNOW YOUR NEIGHBOR?

If you happen to be an apartment dweller, it isn't considered good form to be on speaking terms with your neighbors in the building. Unless you happen to live in the elite exclusive "American section" of your city, you do not care to know your neighbor. Even the small town dweller in the East is not on speaking terms with the garbage man, the huckster or the milkman. I must admit that I have not called on my scrubwoman (Italian) or my washerwoman (Polish). It is rather hard for us to understand each other! As the doorways on all sides fill with the smiling little foreign faces, we exclaim, "How

dreadful to have that family for neighbors!" And we move into a "more desirable" neighborhood as soon as opportunity presents itself.

(B) *Facts on the Immigrant*—Leaflet—Secure from Literature Headquarters, 844 Drexel Bldg., Philadelphia, Pa.

### (C) A Menace?

There is much talk about the Immigration of today being a *menace*. With two million American workers out of employment now, and the lack of two million homes to shelter new Americans, we admit that Immigration is a *special* problem. It is an *economic* problem. It is a *National health problem*, due to the prevalence of such epidemic diseases as typhus, plague, and cholera in certain sections of Europe. It is a *political* problem, an *educational* problem, and a *religious* problem. But there are two sides to every question. The immigrant has come to be indispensable in the World of Labor. "Factories couldn't turn a wheel without him, industry would be paralyzed. He does eighty-five per cent of the meat packing, manufactures more than one-half the shoes, makes four-fifths of all the furniture, and refines nine-tenths of all our sugar." Mr. Ellis might have added that he does nearly all the necessary drudgery from mining coal and building railroads to building sewers and removing filth and garbage.

Some of America's choicest citizens today are children of foreign-born parents. They occupy our pulpits, preside in our class rooms; lead in our professions, and hold large business interests. The fact is that many an immigrant who comes to our country is sadly disillusioned by the money-mad, Sabbath-desecrating, mercenary-minded American whom he meets. Writes a Jewish immigrant: "I confess, in my case, as well as in the case of many other eastern Jewish immigrants with whom I have worked in tanneries, packing plants, factories, shops, department stores, on farms—I confess that there is hardly a trace of religion to be found in the life of any of us, except, perhaps, a deep hankering for it, which expresses itself now and then in a sigh or a word, betokening bitter cynicism. We become acclimatized quickly enough; and we grind gum and talk glibly about football scores, bet on the races and play poker and sputter slang better than the best thousand per cent American. But gone from us is all that wonder and charm of human life—all that atmosphere hovering over man which distinguishes him from the toiling ox—faded away under the influence of the counting room, where all who will not conform to the dictates of the ledger are considered crack-brained—where dreamers and thinkers are classed with children, criminals and lunatics—where poetry and fancy, if not negotiable in the coin of the realm, are regarded as imbecility—where charlatans and butchers are considered heroes, and poets and philosophers crazy."

### (D) Our Opportunity.

"Within recent years the immigration has been from countries like Russia and southern Europe chiefly, and was gravitated toward the great centers of population. It has thrust upon the Church a mission problem with which it has not been able to grapple. The result has been that irreligion and paganism have gained the ascendancy in nearly all our great cities, and Christianity stands helpless before the enormous problem with which it is confronted. When the new wave of immigration sets in, the Lutheran Church must be ready to meet it, for much is at stake. It cannot begin too early to prepare for what is sure to come. It can be of great assistance to the government."

### (E) Our Forces at Work.

*The Immigrant Mission Board* of the United Lutheran Church is charged with the spiritual ministrations of our Lutheran brethren coming particularly from Central Europe, including Slovaks, Magyars, Slovenians, Letts, Poles, Italians, etc. We have been shamefully remiss in our obligations to these people. If you wish first-hand information about urgent needs of this work, write to Rev. A. L. Ramer.

We as a Church are beginning to realize our peculiar obligation to the Jews. *The Committee on Jewish Missions* of the United Lutheran Church has oversight of this tremendous work, which is practically untouched. The future is bright with promise. A mission has just been opened in Baltimore, a city of 75,000 Jews. The Missionaries in this work need the heartiest coöperation of our entire church. This work should receive whole-hearted interest of our Leaguers.

### (F) New Americans.

"How did you like America?" a student from the United States asked a man in a village of Poland.

"I hate your country," said the Pole, who had recently returned to his native land after working six years in a Buffalo factory. "All you want of us in America is our muscle." Then with clenched fists and a revengeful spirit he repeated, "I hate America. I hate it."

The young American was in Poland on a year's fellowship from his Board of Home Missions. He was trying to learn the attitude of the Polish people toward America, especially of those who had been in our country. So he began again.

"Why did you stay in America if you hated the place so much?"

Then followed the long story of how the industrious husband and father of five children had bought a little six-acre farm in Poland. On the farm was a two-roomed, thatched cottage which was to be the home of the family of seven. But money had to be borrowed to buy the home. The place was mortgaged. Interest rates were high. Hence, the six years of work in the Buffalo factory to pay off the mortgage on the farm back "in the old country."

"When I went to America," said the returned laborer, holding out his trembling hands, "I was a strong man. Twelve hours a day, seven days a week, were spent in that factory, and I came home broken down in health. All they want of us in America is our muscle."

Unable to dispute the statement, the young church worker began on another tack.

"What did you think of our American churches?"

"They are all right, but I was never in one."

"Never went to church once in America?"

"No, sir; not once."

"How did you like our American schools?"

"They are all right. But I never was in one."

"Never was in one of our schools! We have the finest school system in the world. What did you think of our American homes?"

"They are all right. But I never was in one."

"Where were you?"

"I was working. I ate at an eating-house. Slept in a bunk-house. Worked every day. Nobody asked me to go into a church, a school, or a home. The people in America only wanted my muscle. They got it."

Six years seems a long time to be without a single friend. But a man waited thirty-eight years by the pool of Bethesda without a friend—until Jesus came by. Our Lord is putting into the heart of his church today a spirit of friendliness for the thirteen million foreigners like this man from Poland. Daily Vacation Bible Schools, Neighborhood Houses, kindergartens, clubs, English classes and Sunday services are the means which the churches are using to express a spirit of neighborliness to the foreign-speaking people in our country.

## THE FESTIVAL OF THE TRINITY

The great deeds of God are now completed. Redemption grounded in Christ Jesus has been presented from its inception to its glorious close. Now the Church must live itself into it; everyone must be inwardly born again and renewed. The Gospel for Trinity Sunday makes the requirement and treats of its renewal. It is an excellent selection for this festival. It points us away from heaven and to earth; from the deep thoughts of God to the saving thoughts of the work of redeeming grace in the heart. On the following twenty-six Sundays the Gospel and Epistle lessons present an application of the great plan of salvation, leading men away from sin and into the sheltering sheep-fold. What a commentary on the plan of salvation are the fifty-two Epistle and Gospel lessons of the Christian year!

# Hints for Intermediate Leaders

BY REV. CHARLES M. TEUFEL.

Month Memory Chapter—Ephesians 2.

AUGUST 7—TOPIC, "OUR MISSIONS IN CHINA.

Hymn, "The Morning Light Is Breaking."

Prayer—Collect, "For Grace to Use Our Gifts," L. L. Hymnal.

Secure and display a map of China.

See current literature, both secular and religious, for facts relative to China.

Assign—Paper, "The Boxer Rebellion."

Tell story of how the Bible entered the Imperial Palace—"The Bible and Missions" textbook, Senior L. L., page 190.

The Constant Famine—Amos 8:11-14.

As result of topic, after having China's food famine conditions described, plan some way for aiding.

AUGUST 14—TOPIC, "A MESSAGE FROM BIRDS."

(Hold meeting out of doors, where the birds are singing.)

Hymn, "There's a Wideness in God's Mercy." Also recent Children's Day programs can supply some special selections.

Prayer verses from the Psalms.

Read responsively Ps. 84.

The following suggestions are made by compiler of topic, Rev. H. C. Erdman:

Name all the wild birds you can.

Tell the interesting things you have seen birds do.

What can I do to protect the birds? (Have birdhouses made, brought for display to meeting, and later put to use of birds.)

Study the feathers of a bird; the different kinds of bills; the feet and claws.

Have read Whittier's poem, "The Robin."

AUGUST 21—TOPIC, "THE FOREIGNER IN OUR MIDST."

Hymn, "Look from the Sphere of Endless Day."

Prayer, for the stranger.

Assign—Reading of poem in *The Lutheran*, May 26, page 24.

Secure a list of foreigners who became great, useful Americans, as Carl Schurz, Franz Siegel, Jacob Riis, Prof. Louis Agassiz.

Consult Immigrant Missions Board report, United Lutheran Church; 1920 minutes.

Secure copy, "Mr. Friend o' Man," textbook of Junior Luther League.

Sketch of our immigrant superintendents, Prof. A. L. Ramer and Rev. F. Scarpitti.

Apply interest created in the foreigner to some service of help or friendship to a boy or girl of foreign-born parents. These are in most neighborhoods.

AUGUST 28—TOPIC, "STEPHEN AND PHOEBE."

Hymn, "A Charge to Keep I Have."

Collect for Trinity Sunday Fourteenth.

Assign or secure for meeting a brief story of the Colony of Mercy, Bielefeld, Germany.

Locate our Motherhouses—see Lutheran Year book. Get picture for display if possible.

Have read from June LUTHER LEAGUE REVIEW, "Why Do I Wear It?"

The pamphlet, "When the Deaconess Came to St. Paul's," can and should be secured from the Luther League Headquarters.

Tie up the topic with some assigned service of help to some one. Let the Intermediates help determine what.

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## BOYS AND THE MINISTRY

(*Continued from page 13*)

to save what leakage there may be. We fancy it is sometimes more of an excuse than a reason. Some fancy they are too old when they are not. If a woman of more than seventy can attend the Universities of Ohio and Wisconsin, and if a man of nearly eighty can attend Leland Stanford simply for the love of knowledge, a man of thirty or more can study for the service of his Lord. We fail to see why not. We strenuously object to shortening the course of study even if there were a demand for it. We disapprove of a short cut to the ministry, especially in this age. It may be done in special cases, but not for many. What few there may be lost will simply have to be lost. The Church needs good laymen.

These reasons why more boys do not study for the ministry must be considered according to their varying importance. We leave each individual to classify them according to his own notions. But no matter how we classify them or whether we diminish their number or add thereto, we are in duty bound to attempt to rectify the situation whether there are two reasons or one hundred. And no matter what disagreement there may be as to importance, we must all agree on the question of the campaign. "Pray ye the Lord to send laborers into the harvest," yes, but praying without working is a hollow mockery, an insult to God and man.

# Intermediate League Topics

AUGUST 7, 1921.

## OUR MISSIONS IN CHINA

Zoe I. Hirt.

*Scripture Lesson*—Matt. 9:36-38.

*Parallel Passages*—Mark 6:34-44; Jeremiah 50:6-7; Amos 8:11, 12; Luke 10:1-9; Ezekiel 34:1-6; John 4:31-38; Zechariah 10:2.

*Golden Text*—"The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

The easiest way to reach China is to sail directly across the Pacific Ocean from one of the ports on our western coast. It occupies a position on the continent of Asia very similar to that occupied by the United States on the continent of North America. In area it is about one-third larger than the United States, and it is the home of more than one-quarter of all the people of the world.

China is the oldest civilized nation of the world. Some of the most important arts that man has ever learned have come from the Chinese. It is because these people made porcelain dishes long before the people of Europe knew how, that such dishes are still called *chinaware*, no matter where they are made. The manufacture of gunpowder, silk, and paper, the magnetic compass, the art of printing, were all known in China long before white people had ever heard of them.

Though the Chinese were once among the foremost nations of the earth, they are now classed with the backward nations. This is due very largely to the influence of the religions of China. Now we speak of China's "open door" because all their ports are open to trade with all the other nations of the world. And of all the nations with which they have dealings, the Chinese admire and trust the United States most of all. Because they are an ignorant, weak, heathen people some of the strong, so-called Christian nations have taken advantage of them, seizing their ports and mistreating their people. The words of Jeremiah 50:6, 7, fit China's case.

The four most common religions of China are Confucianism, Taoism, Buddhism, and Mohammedanism.

Taoism teaches its followers to worship countless numbers of evil spirits. It is the most debased and degrading of China's religions today.

Confucianism is the teachings of the great Chinese leader, Confucius, who lived 500 years before Christ. It contains no reference to God, but it prescribes ancestor worship. Its followers are always burdened by great fear of the power of the departed. It teaches that girl babies are of no use, and if more than two or three should be born into one family, this dreadful religion permits that they be murdered.

Buddhism came from India originally, but now there are many more Buddhists in China than in India. It knows nothing of the one true God. Buddha lived in India about the same time that Confucius lived in China, and statues of him are worshipped by those who follow his teachings. This religion teaches men to trust in their own efforts entirely. It knows nothing of prayer, or of faith, hope, or love. It has been called the religion of despair.

The Mohammedan religion teaches of one God, but of one who knows nothing of love or of mercy. Like Confucianism, it opposes new things. It degrades girls and women, making them the slaves of the men-folks. This religion is based upon the teachings of Mohammed, who lived about 600 years after Christ. The words of Zechariah 10:2 seem to apply to the religions of China.

There is one modern doctor in China to every 400,000 people. Space here does not permit an account of the horrible suffering that results from the filth, ignorance and superstition of Chinese millions.

Out of the population of about 400,000,000 there are less than half a million Chinese Protestant Christians. The lives of these people are not perfect, but the average character of the men and women who make up the Christian Church in China is so much better than the average character of the rest of the Chinese people, that all thinking Christian people must desire the speedy evangelization of China.

Karl Frederick Gutzlaff was the first Lutheran missionary to work among the Chinese (1831-1851), His grave may be seen in Hong Kong. A lighthouse in that great seaport is named for this pioneer missionary. This seems beautifully fitting, does it not?

Lutheran societies and Boards from Germany, Sweden and America are supporting missions in China today. More than twenty missions are operating under Lutheran missionaries. Last summer five of those missions joined hands and organized the United Lutheran Chinese Church. Those that united are the Norwegian, the Finnish, the Norwegian-American, the Swedish Church Mission, and the Augustana Synod Mission.

In this great new, but very weak, republic the words of Jesus as given in our Scripture Lesson, apply with wonderful force. We must, indeed, pray for more laborers for this huge harvest field, and ask God, especially, to send forth more American Lutheran missionaries to China. Perhaps He would have some of our Intermediate Leaguers prepare for His service in this big field. China needs Christian "shepherds" more than she needs anything else.

AUGUST 14, 1921.

## A MESSAGE FROM THE BIRDS

Rev. H. C. Erdman.

*Parallel Passages*—John 12:7, Jer. 8:7, Luke 12:24, Psalm 104:12.

*Memory Passage*—Matt. 10:29-31.

*Lesson Development.* Job says, "But ask now the beasts and they shall teach thee, and the fowls of the air and they shall tell thee."

The birds have many great lessons to tell us, but we shall think of the one our Saviour gives us in Matt. 6:25, 26.

The loving care of our Heavenly Father, and how we should trust Him.

Matthew Henry in his Commentary has this to say —"Observe the providence of God concerning them. Look upon them and receive instruction. There are various sorts of fowls, they are numerous; some of them ravenous, but they are all fed, and fed with food convenient for them; it is rare that any of them perish for want of food even in winter. And there is plenty to feed them all the year round. Men often feed upon them, but seldom feed them, yet they are fed we know not how, and some of them feed best in the hardest weather; and it is your Heavenly Father that feeds them; He knows all the wild fowls of the mountains better than you know the tame ones at your barn-door.

"They are fed without any care or project of their own, they sow not, neither do they spin nor gather into barns.

"Improve this for your encouragement to trust in God. Are you not much better than they? Yes, certainly you are.

"Note. The heirs of heaven are much better than the fowls of heaven, nobler and more excellent beings and by faith they soar higher. They are of a better nature and nurture, wiser than the fowls of heaven.

"You are dearer to God and nearer though they fly in the open firmament of heaven. He is their Maker and Lord, their Owner and Master; but besides all this, He is your Father, and in His account ye are of more value than many sparrows.

"You are His children, his first born. Now He that feeds His birds will not starve His babes. They trust your Father's providence, and will not you trust it?

"In dependence upon that, they are careless for the morrow; and being so they live the merriest lives of all creatures, they sing among the branches (Psalm 104:12) and to the best of their power they praise their Creator.

"If we were by faith as unconcerned about the morrow as they are, we should sing as cheerfully as they do; for it is worldly care that mars our mirth and damps our joy and silences our praise as much as anything."

You will recall that the winter two years ago was very long and cold with a great deal of snow. Such winters are hard on the birds that winter in our climates. Late one afternoon I was walking along a country road by the foot of the beautiful South Mountain in Maryland. Off from the road one hundred feet or so stood a large hickory-nut tree. The last season's nuts were still hanging on its branches. There was a deep snow and it was covered with a

very hard crust. A Carolina Wren was underneath that tree chirping and fluttering about, and rolling the hickory nuts on the hard snow crust. I said to myself, "Is that foolish little bird trying to eat the hickory nuts?" As I went to investigate, the bird picked up one of the nuts in its bill and flew away. But I soon learned how wonderfully the Heavenly Father feeds the birds. The squirrels had cut the hanging nuts from the tree, and gnawed them open to get the kernels. They, however, left some small parts of the kernels in the opened shells. The bird was picking out what the squirrels left. Thus the Heavenly Father used the squirrels to help to feed His birds.

—♣—

August 21, 1921.

## THE FOREIGNER IN OUR MIDST

Rev. Charles M. Teufel.

*Scripture and Memory Passage or Lesson*—Lev. 19:33-34

Lesson Development.

Our Scripture lesson sets forth what God expected of His chosen people in their treatment of foreigners. In the first place they were not to *vex* or *oppress* them. Further they were to think of the foreigner *as one of themselves* and *to love them as they loved themselves.*

This they were to do because they, too, had once been foreigners in Egypt and knew what it meant to be in a strange country. They knew how fine it was to be treated as Gen. 47:5-6 records, and how awful as Ex. 1:7-11 tells. Finally it was God's will that they treat the foreigner right. That settled what their treatment should be.

Topic Development.

*Who* are the foreigners in the United States? Perhaps *you!* or your *parents*, or *grand-parents*, and most certainly *your ancestors.* Thus if *you* are not a foreigner, you are foreign descent. How do you want to be treated?

*Whence* come the foreigners? From every nation under the sun. Once they came in greater numbers from northern Europe, now from southern Europe, and probably would like to come from Asia far more numerously than they do.

*How many?* At present there are seven million foreign-born in the United States. In 1820, 8,000 came to the United States; the highest number any one year was in 1907, when nearly two millions came. They flock to cities. In New York City there are two million foreign-born alone, and these make up 57 per cent of the male voters. The German-born lead in the desire to become American citizens.

*A blessing* or *a menace?* Is the immigrant a help or a hindrance to us? Once we wanted him very much and usually when given the right chance and decent treatment he proved a blessing. The unskilled foreigner has done the bulk of our hard, dirty work. His better educated brother has enriched us, too, mentally and spiritually.

*The Lutheran Church at Work.*—Our Immigrants Mission Board is working among five nationalities—Slovak, Hungarian, Letts, Italian, Finnish. Among these we have sixty-three congregations and forty-five preaching-points. We meet the immigrant at ports of entry to help them, too. We spent $45,000 a year in this important Christianizing and Americanizing work. It ought be much more.

Application.

If God expected many, many centuries ago the foreigner to be treated as our Scripture lesson states He certainly expects as much today, and more likely. We have Jesus Christ Who died for all mankind as our Saviour and Master. We know how He wants us to deal with the foreigner. If possible He would have us love the foreigner even better than we love ourselves, especially while the foreigner is feeling so much a stranger, and needs sympathy and help.

Then in another sense we are foreigners, Pet. 2:11, and ought be very grateful that Eph. 2:19 is true. In our gratitude let's help bring all for whom Christ died into the household of God, and plan to live in eternity together. (See Hints for Leaders.)

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August 28, 1921

## STEPHEN AND PHOEBE

Harry Heinz.

*Scripture Lessons*—Acts 6:1-8; Romans 16:1-2.
*Parallel Lessons*—James 1:22-27; Luke 22:25-27.
*Memory Passage*—Acts 20:35.

*Lesson Development.* It should not be hard to realize that the original twelve disciples could not do all of the work themselves. As the church increased in numbers so the duties and various kinds of work also increased. Those who had been appointed to preach the Word could not find time to serve the poor, the sick, those afflicted by death or trouble, or by other distress. Therefore, men and women were chosen to help in the work and various duties were assigned to them. Stephen, full of faith and power, was chosen and did great wonders and miracles among the people. He was one of the greatest of deacons.

The second Scripture lesson refers to what we would term deaconesses. These are women active in the church and prepared to serve.

*Topic Development.* We probably hear more of deaconesses than we do of deacons. This is on account of the deaconess work being better organized and there being more schools of training for this kind of work in America.

The work of the deaconess is to serve in institutions of mercy and in church parishes. A deaconess is trained to teach in kindergartens and in schools, to serve as a nurse in hospitals, to assist pastors in their work, and various other fields. The call is a noble one and affords the opportunity to serve Christ.

The training referred to equips the deaconess to serve both body and spirit. The first essential is a desire or consecration for personal service.

The rules of the Motherhouse, which is the home of the deaconess, are such that those who enter are not obliged to take any vows of poverty and obedience, as some suppose. Clear Scriptural injunctions, together with practical common sense, are the basis of the necessary qualifications.

About one-half of all the sisters in America are engaged in nursing. This is natural, as the proper care of the sick involves a training in so many directions as to make this the best preparation for the many other kinds of service.

Men who are elected by congregations to assist the pastor in the management of the affairs of the church, and who are known as members of the church council and as trustees, are at times also known as deacons.

Another class of deacons are those who are devoting their whole life to the work similar to that as described for the deaconesses. However, we realize that in a hospital the work of a deacon would be different from that of a deaconess. There are big demands for men to serve as teachers, as heads of institutions and places of mercy. In Germany there are large colonies, or really small cities where, in addition to a large number of deaconesses, there are many deacons or brothers who are devoting their whole life to a service of mercy.

*Application.* The time to make a decision to become a deacon or deaconess is while you are young. God needs many, many workers and there is room for all who will decide to serve Him. Girls should read all they can about the schools of training and try to persuade themselves to take up the work. Speak to your pastor about it and get his advice how to proceed. Write to any of the Motherhouses and ask for literature. If possible visit one of these institutions and by seeing be convinced that true joy can best be secured by serving others and thereby serving God.

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## TEN GOLDEN MAXIMS

1—Honor the chief; there must be a head to everything.

2—Have confidence in yourself; it will make you fit.

3—Harmonize your work; sunshine is made up of equal parts of all colors.

4—Handle the hardest job first; the easy ones are pleasures.

5—Don't be afraid of criticism; try some on yourself.

6—Don't envy the other fellow's success; study his methods.

7—Do not be misled by misbelief; it ruins the finest fabric.

8—Be enthusiastic; it is contagious.

9—Don't have the notion that success is spelt m-o-n-e-y; it usually is only the prefix.

10—Be square with yourself and the world; one decent deed a day is a starter.

# Hints for Junior Leaders

BY BRENDA L. MEHLHOUSE

The Junior Topics for the balance of the year are based on the theme "The Church at Work." Enlist your Juniors in working for the Church.

The Missionary Topics are based on the text-book "Mr. Friend O' Man" (cloth, 60 cents; paper 40 cents), and there is a Program Packet of supplementary material (30 cents) to use with these. Junior leaders should have both. They can be ordered from this office.

"Workers Together With God" is a series of special Daily Bible Readings to be used with this set of Topics, based on the different workers of the Bible. Bible reading is one of the aims of the Junior League; encourage this among your Juniors.

The July Topics deal largely with Inner Mission Work, and helping others.

*Order of Service* for your meetings. (1) Opening devotions, hymn, prayer, recitation of Psalm in concert, or Scripture reading. (2) Roll Call, Reading of Minutes, Treasurer's Report (once a month have a business session, with reports of committees, etc.). (3) Study of Junior Topic as found in the REVIEW—Topic divided into parts and assigned to four or five Juniors the week before, and presented by them in the meeting, followed by discussion led by the Superintendent, and the use of the hints for each Topic, as given below. (4) Offering, Closing Exercises, Hymn, Prayer.

AUGUST 7—OUR BIGGEST FAMILIES (Orphan Homes)

See Topic for program and suggestions. Plan to visit the nearest orphan home, and have the children send gifts.

AUGUST 14—BEING CHRISTIANS WHEREVER WE ARE

*To Be Read in the Meeting by the Children.* (1) Mary was really a fine little girl at home, but you would hardly have known her if you had met her while she was at the shore last summer. She put on airs, she teased her mother to let her wear her finest clothes even for play, she bragged to all the girls she met of her fine home, of how rich her father was, of the fine things she had. She didn't mean to be untruthful, she just wanted the other girls to think how fine she was, but she stretched the truth. Did *you* ever when you were among strangers try to "be more" than you really are? Do you think it is being a Christian wherever you are?

(2) John was spending three weeks in the country, and the farmhouse was only a mile from the church, but it was too far for him to walk to Sunday School! Was it being a Christian wherever he was for him to stay at home?

(3) Mary was President of the Junior League at home. One winter she visited her aunt in New York, and she went along to church. But she wouldn't stay to Junior League when she was asked, and she refused to be the leader for that meeting, or tell them what they did in her Junior Society. Was it being a Christian?

(4) There is a society called the "Gideons" which sees that in many of our large hotels in the big cities there are Bibles placed in every guest room. Many a traveler, weary, homesick, tired, has been helped to be a Christian wherever he is by finding it there, and reading it.

*Questions to Be Asked the Children in the Meeting.* Can we be Christians on the school-ground? at home? on the street? among those who do not go to Sunday School? when we are away on a vacation? or in a strange city? or when someone asks us to do something we know is not right? How?

Is being a Christian just doing as God wants us to do on Sunday? Or does it mean all through the week as well?

Does being a Christian wherever we are mean forgetting to read our Bibles, or to say our prayers, or to say grace, when we are away from home, on vacation, among strangers? If we go camping, or go on a journey, or visit friends, does it mean we should leave our Bible, and all our good living at home?

Does being a Christian wherever we are mean that we have to give up pleasures and cannot have a good time? Is being a Christian wherever we are always easy? Why should we always be? Is it easy to show we are Christians when we are laughed at for it?

How can we show we are Christians when we meet some one we do not like? when we hear of some one sick? when we meet the children of foreigners? or strangers in our town?

*For the Superintendent.* This is a vacation topic. Its aim is to keep the children loyal to the church during the summer. Urge them to attend Sunday School and Church wherever they may be, and the Junior Society if there be one. Give out cards for this purpose on which attendance is to be credited.

*Blackboard Exercise.* Print the word "Christian" in large letters across the board, let the children suggest something for each letter which is needed to make one a Christian always. Write these under each letter. Suggest Courteous, Helpful, Ready, Industrious, Steadfast, Truthful, Indefatigable, Neighborly.

AUGUST 21. ONE MAN WHO WAS A NEIGHBOR AND TWO WHO WERE NOT

*To Be Read in the Meeting.* (1) Our whole life here is just a long journey, just going along the road from earth to heaven, and as we see this lesson teaches us that we must help others along the wayside. We find people who are sick, unfortunate, needing cheer and comfort, and we must be neighbors to all these. Our orphan homes, our homes for the aged, our settlements, our hospitals, are all places where we can show we are neighbors. Our lesson tells us that whoever needs us is our neighbor.

(2) The word "neighbor" used to mean just the person that lived next door, but we have grown so swiftly that not only all parts of our own country, but all the countries of the world are brought close together. Don't you like to think that the boys and girls of China, Africa, India and Japan are your neighbors, too? If you go out one way, you find the boys and girls of our own land all around you who are your neighbors; if you go in another direction, just straight down through the earth, you will soon come out on the other side and find the children of these other countries. It just depends upon what direction you take. We are all neighbors.

*Questions to Be Asked in the Meeting.* Why did Jesus tell this story? What is meant by being a neighbor? Why should the priest and the Levite have been neighbor to the man who needed help? Why would you expect the Samaritan to have gone on, and not helped him? Who is your neighbor? Who can you be neighbor to?

*For the Superintendent.* Let four of the boys "act out" or dramatize the story. Have one of the girls prepare a paper on "How Our League Can Be a Good Neighbor," previously suggesting to her work which the League can do along these lines.

*Object Lesson.* Give to each child a card on which is printed "Love One Another." Tell of Christ's words "A new commandment I give unto you, that ye love one another." Apply this to the lesson. Tell the story of John, as told by Jerome, or how John visited all the gatherings of Christians, and when he became old and was unable to preach longer, would always give them this one sentence, "Little children, love one another." When asked why he always said the same thing, he answered, "It is the Lord's command, and if it is obeyed, it is enough." Explain how "it is enough"; if we love one another, we will spend our time in doing good and helping others.

AUGUST 28. BOOKS THAT ARE WORTH READING.

*To Be Read in the Meeting.* (1) Many a great man has said "I came out of a book," meaning that when he was a child he had read some good book that led him to resolve to do great things. Let us carefully read good books, that will lead us to become the best kind of men and women.

(2) The Bible is the "World's Best Seller." Its sale goes beyond the sale of all other books. The American Bible Society prints the Bible in almost every language spoken under the sun. Why is it? It is because of the message of salvation which it contains.

(3) Our Lutheran Church is firm in the teachings of the Bible. Luther stood fast to what it said. He said "unless I am convinced by *the Word of God* that I am wrong, I will not take back anything that I have written." The Lutheran Church is called the Church of the Open Bible, because Luther put it into a language everyone could understand at that time, and since then all who wished might have it to read. Should we not read and appreciate this "Book of Books."

(4) In countries where the Bible is not in the

(*Continued on page 34*)

# Junior Luther League Topics

AUGUST 7, 1921.

## OUR BIGGEST FAMILIES (ORPHAN HOMES)

### (Missionary)

DAILY BIBLE READINGS

"Workers Together With God"—Joshua, The Soldier.

Sunday—Numbers 13:1-3, 17-20.
Monday—Numbers 13:25-28, 30-33.
Tuesday—Numbers 14:1-10, 26-38.
Wednesday—Joshua 1:1-11, 16-18.
Thursday—Joshua 3:7-7:17.
Friday—Joshua 6:1-16, 20.
Saturday—Joshua 24:1-30.

The Missionary Topics are supplied by the Women's Missionary Society of the United Lutheran Church, and to use with them the superintendent should have the text-book, "Mr. Friend o' Man" (60 cents, cloth; 40 cents, paper) and the Program Packet (30 cents), both of which can be ordered through this office.

PROGRAM

*Hymn.*

*Prayer.*

Missionary Bible Alphabet (see Packet). Leader calls letters of alphabet, and boys and girls respond with verses.

*Talk.* Begin with questions about number of children in families you know. Lead up to statement that you know a family with 150 children and another with 278 children. Tell about John Falk, a Lutheran of many years ago, whose children all died of the plague. As he and his wife sat at their table all alone one day they heard a knock at the door. There stood children whose parents had died of the plague. John Falk and his wife took them in and put them up at the table in the chairs that had belonged to their own children. Other children who heard of the man and woman who loved little children who had no one else to love them came and found a home and a father and mother to love and to care for them and soon the home was full. Tell how the Lutheran Church has always cared for orphan children. The story of the Salzburgers, who came to Georgia and started the first orphan home, and of Passavant, who began his orphan home with a dollar, will add interest. Have questions and answers and discussion. Previous assignment of specific questions may be made. One member may find out who John Falk was and what he did. Another may be appointed to report on who Passavant was and how he began his work for orphan children. The pastor will usually be glad to furnish books for such research, and the boys and girls will be interested in finding out things for themselves.

*Map Journey with Telegrams.* Place map of United States on wall, blackboard or table according to number present. A home-made outline map may be used, or a regular wall map borrowed for the meeting. Let members represent the orphan homes of the United Lutheran Church and go to the map in the order assigned, and place a thumb tack, or a small gold or silver star, or a small picture of a child's head at location of an orphan home. Telegrams from orphan homes (which will be found in the current issue of Lutheran Woman's Work) should be copies, each on a separate telegram blank, and read as each home is located. Telegram blanks may be secured at railroad stations or hotels. The whole batch of telegrams may be brought in by messenger at the beginning of the meeting and distributed to members to whom they are addressed, who are to read them.

If possible the location of orphan homes may be indicated by electric lights by cutting small holes through map and inserting bulbs of Christmas tree lighting outfit at every orphan home. This is more effective if each light can be made to flash as that particular message is presented.

*Story.* Chapter Four, Mr. Friend o' Man.

*Reading or Story Told.* The Story of a Pop Gun (see leaflet in packet).

*Expression.* Discussion of what we can do, emphasizing prayer, gifts of money, donation days and boxes. Each society should discuss especially the homes nearest them. Superintendents should find out in advance what needs can be met by the society. Guard against a spirit of condescending charity, and cultivate a spirit of frank friendship, comradeship and sharing.

*Hymn.*

The list of orphan homes of the United Lutheran Church is: Emmaus Home, Middletown, Pa.; Home and Farm School, Zelienople, Pa.; St. John's Home, Sulphur Springs, N. Y.; Tressler Home, Loysville, Pa.; Lutheran Home, Salem, Va.; Orphan's Home, Topton, Pa.; Nachusa Home, Nachusa, Ill.; Children's Friend, Jersey City, N. J.; Tabor Home, Doylestown, Pa.; Osterlen Home, Springfield, O.; Orphan's Home, Germantown, Pa.; Wartburg Home, Mt. Vernon, N. Y.; Tabitha Home, Lincoln, Nebraska; Good Shepherd Home, Allentown, Pa.

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AUGUST 14, 1921.

## BEING CHRISTIANS WHEREVER WE ARE

### (Practical)

(Charles W. Fuhr.)

DAILY BIBLE READINGS

"Workers Together With God."—Ruth, The Homemaker.

Sunday—Ruth 1:1-6.
Monday—Ruth 1:7-14.
Tuesday—Ruth 1:15-22.
Wednesday—Ruth 2:1-12.
Thursday—Ruth 2:13-23.
Friday—Ruth 4:1-8.
Saturday—Ruth 4:9-17.

*Scripture Lesson*—St. John 15:17.

About two hundred years ago, a young Austrian count was traveling in many different lands. His uncle was much troubled because he took no interest in the gay life of the court, for he wanted him to be a brilliant social leader, but the young nobleman was thinking more about how he could serve his Saviour. So his uncle sent him out to see the world in the hope that he would forget what he called "such foolishness." One day in his travels, he was looking at some famous pictures, and one especially attracted his attention. It was one of the Saviour nalied to the cross, with the crown of thorns on His head and His side pierced by the cruel spear. Underneath were these words, "This have I done for thee, what hast thou done for Me?" Those words he always kept before him, and he gave his whole life to the service of his Saviour. He was Count Zinzendorf, who began the great missionary work of the Moravian Church.

Jesus gave up His life and suffered the cruel death on the cross because He loved us, and in our Scripture lesson for today He tells us to show our love for Him by loving one another. And if we truly love Him, we will also love one another. Whether we know it or not, we like to think, speak and act like those whom we love. They influence our lives and we become more like them. So if we are true followers of Jesus, we will become more like Him in our daily life, and we will show that we are Christians by what we say and do, whether we are in Church, at home, in school, at play or wherever we may be. And we, in turn, will influence someone else by the lives we lead.

But we must prove our love to others with kind words and good deeds. If possible, we should do good to all. Some one has said, "Do all the good you can, to all the people you can, as often as ever you can, as long as ever you can." We must be willing to deny ourselves and make sacrifices for others if we would obey the command of Jesus.

Short papers or talks by Juniors. (These should be given out a week in advance.)

1. Tell how we may show the love of Jesus by the things we say.
2. Tell how we may show the love of Jesus by the things we do.
3. What blessings come to those who live up to the command given in our Scripture Lesson. (St. John 15:17.)

Sometimes after a missionary lesson or after hearing some missionary speak, a Junior will say, "When I grow up, I want to be a missionary and help give the Gospel to the heathen." But no Junior need wait until grown up to be a missionary. Every one of us can and should be a missionary now and wherever we may be. This can be done by the Christian life we lead and by the Christian love we show to others. Read St. Matt. 5:16. By doing good to others for Jesus sake, we can sometimes bring others to love the Saviour, and by resisting tempta-

tions to do wrong, we often help some one else also to resist temptation.

You are writing a gospel,
A chapter each day,
By deeds that you do,
By words that you say.
Men read what you write,
Whether faithless or true.
Friend, what is the gospel
According to you?

—♣—

AUGUST 21, 1921.

## ONE MAN WHO WAS A NEIGHBOR AND TWO WHO WERE NOT

### (Biblical)

(Laura Wade Rice)

DAILY BIBLE READINGS.

"Workers Together With God."—Samuel, Judge and Prophet.

Sunday—Saml. 1:1, 2, 10, 11, 17, 20, 24-28.
Monday—Saml. 2:12, 17, 19, 26.
Tuesday—Saml. 3:1-13.
Wednesday—Saml. 3:19-21, and 7:3-12, 15-17.
Thursday—1 Saml. 10:17-25.
Friday—Saml. 12:1-5, 19-25.
Saturday—Saml. 16:1, 10-13.

*Memory Verse*—Luke 10:27.

Some people think themselves better than others. Perhaps it is because they live in better houses. Or wear more costly clothes, or have more money to spend. People even think that if they make a great show of being good it proves that they *are* good, and God is pleased with them. But God sees our hearts. He knows whether we do right for the right reason. He told Moses to write in the law those words of our memory verse. (Repeat it.) Love is something that is inside of us. God knows whether it is love for Him and for others that makes us kind and good, or whether we do things to be praised. The Bible says—(have Junior read 1 Samuel 16:7) and so He knows that we *are* right through our good clothes and money and our behavior.

Jesus told a story once that shows us this.

A lawyer came and asked Jesus a question. It sounded as if he wanted to be good, but Jesus saw into his heart and knew he was just trying to trap Jesus into saying something to get Himself into trouble. That wasn't being a good neighbor, was it? Have Luke 10:25-29 read—a verse from each of five Juniors.

This was what Jesus did. He told him a story about four men who went along a road. The first man got into trouble. Robbers came out of their hiding places in the rocks and attacked him. Have verse 30 read.

Oh, if somebody would only come by and help him! Hark—some one is coming! Oh, it is a priest from the temple at Jerusalem. Look at his snowy robes and his head-dress. Of course he will help the man. He has just come from the temple, his heart must be full of love for God and others. Of course he will be a good neighbor to the man who was hurt. Don't you think so? Read verse 31! Why! he did not even go over and look at him, did he? You see *looks* and a big show of goodness did not make him true to God's words in our text, did it? Wait—here comes another man. He too is one who is in the temple very often; it is his duty to help and to keep it clean and attend to many things about it, for he is a Levite. Have verse 32 read. Oh! he was just curious, not kind. Why, he ought to be used to doing things—he could just as easily have helped as have looked! But he did not.

Then Jesus says another man came. He was a Samaritan. The priest and Levite despised him; they would have nothing to do with him, and thought themselves much better than he—they called him "that dog of a Samaritan." But listen—verses 33-35. Oh, *this* man had *love* in his heart, did he not?

And if you want Jesus to be pleased with you that is the kind of a boy and girl you must be. None of you can be a real neighbor—to foreigners in your school or on your street, to people who are in trouble or are old or sick, unless *you* love Jesus and for His dear sake love other people and love to help them.

Think what you would like if you were a stranger far away in their land. How lonely you would be! Go and be a neighbor. If you were in a foreign school where everything was strange and queer and nobody talked *your* language and you needed a friend—oh, how glad you would be if some boy or girl would be a real neighbor to you. If *you* were sick or old, or blind! If you had just moved in and were a stranger in the neighborhood—how glad you would be for a *real* neighbor. Don't be like the priest or the Levite—for Jesus asked the lawyer—read verses 36 and 37.

—♣—

AUGUST 28, 1921.

## BOOKS THAT ARE WORTH READING

### (Practical)

DAILY BIBLE READINGS.
Prov. 4:5-8

(Brenda L. Mehlhouse.)

"Workers Together With God"—Jonathan, Prince and Friend.

Sunday—1 Samuel 14:1, 6-16.
Monday—1 Samuel 17:54-58, 18:1.
Tuesday—1 Samuel 18:3-12.
Wednesday—1 Samuel 19:1-7.
Thursday—1 Samuel 20:1-17.
Friday—1 Samuel 20:25-42.
Saturday—1 Samuel 31:1, 2; 2 Samuel 1:17, 19-27.

Books are lifelong friends. Next to our home folks and our friends our closest companions are the books we have read and learned to love. Boys and girls can make friends with the best books when they are but children and the thoughts and beautiful passages which they find there will not only be in their minds all their lives, but will help them grow and become better men and women.

The first books that most of us remember are the picture books and story books of our eary childhood, and the fairy tales which thrilled us and which we acted out and played in our games. Andersen's and Grimm's Fairy Tales give us many stories that we can read and read again.

Next come our school-books. Some of us, especially the boys, do not consider these our friends, yet what would we do without our school-books? Who would want to grow up a dunce, without knowing the things which are inside the covers of our Speller, our Arithmetic and our Reader? Why shouldn't we like to take a trip 'round the world and learn about all the strange lands about which our Geography tells us? And who would want to give up the stories of Columbus finding our own America, and the stories of Washington and Lincoln and all the interesting things which we find in our History? Our school-books give us our first steps in training us for life, and we should all make the very best use of them. Many a person grown up and out in the world sighs to go back to the days of school, so that he might gain more knowledge and education, more help to fit him for the difficulties which face him. Our school-books are indeed our friends.

As soon as one has learned to read well, a new fairyland of enchantment and pleasure is open to you. A good book, and a comfortable easy chair, and everything else but the story before us is forgotten. There are so many fine stories for boys and girls, it is easy to find good, wholesome stories and store our minds with good things—so that Wild West stories and all such need not be hunted for! Some of Alger's and Henty's and Castlemon's books are the best kind of books for boys, and stories of travel and sport and adventure there are aplenty. For the girls there are many good series of stories about girls and the things they like. How about books like "Rebecca of Sunnybrook Farm," or "The Little Colonel" series, or better still, the stories of Louisa M. Alcott? These stories will not be forgotten, while others will soon slip from your mind.

Books of poems like James Whitcomb Riley's, and Eugene Field's will interest you, and help you as you grow older to enjoy all that our great poets such as Lowell, Longfellow, Tennyson, and others, have written.

There are fine books of short stories which you will all enjoy. Carolyn Bailey's "Twilight Stories" and "Holiday Stories"; Mary Stuart's "Tell Me" series of short stories; Laura Richards "The Silver Crown" and "The Golden Windows" are all fine for you to read yourself, or to have mother or teacher read and tell to you.

Then there are thrilling books of missionary stories which both boys and girls will like. "Fez and Turban Tales," "Red, Yellow and Black," "Livingstone, the Pathfinder," "In the Tiger Jungle," "In the Cobra's Den," "Junior Mission Stories," are all full of more excitement and more good stories than any other good books of stories you can find!

Then, how about the reading course which is arranged for Junior Leaguers? Surely you will want to read that. Have you read the story of "The

Other Wise Man"? "Lamplighters Across the Sea" and "Mr. Friend o' Man" are the missionary books we have studied in the Junior League this year, surely we will want to read right through those. The other books in the series, "Katherine von Bora," "And Other Folks," "Oriental Social Life," are just as good. Why not get these and start a contest in your Junior Society, dividing up on two sides, and see which side can have the greater number of members read each of these books in a given time?

Still more important are some books of the Church, and books about the Church which we should know. Have you read "Martin of Mansfeld," the story of the hero of our Church? Every Lutheran boy and girl should know that. Do you have a good story of the Bible? Do you know something about the history of our Church, and how she grew, and something of some of her great men, which you can find by looking over some of the books which have been written.

But it depends on the way we make use of these book-friends of ours whether or not they will help us. We must choose them wisely, and get parents, teachers and older friends to help us in the choice. Get catalogues from our book houses and select some good books from them, plan what you want to read. If there is a library near you, make good use of it. Ask the help of the librarian in choosing just the books you will like. Attend "Story Hour" there. Plan to read a book a week. Ask for books as gifts. In this vacation season give more time and thought to reading. Start a library of your own. And put into it books on some special subjects in which you are interested. Carpentry, flowers, birds, specialize on what you like, and read books on these subjects.

All this, however, is not enough. This is all food for our mind, but if we use just these books it will not help us very much. We must not forget the greatest book of all. The Bible is the Book of Books. You will find it the greatest story book in the world. No matter what kind of stories you like you will find them there. If you want stories of adventure, where is there better or more thrilling ones than the story of David and Goliath, Samson, Daniel in the lion's den? If you want stories of kings and queens, think of all the stories of kings in the Bible. If you like wonder stories, think of the wonderful story of the wise men and the angels, think of all the wonderful miracles that Jesus performed. I might go on for a long time telling of the wonderful stories in the Bible and would not reach the end. But the Bible is more than a story book. It tells us the great story of Jesus and how He died for us, how we may be saved, and it teaches us how we are to live day by day. This is what makes it the greatest book in the world. Take it, read it every day, learn from it every day, and make it your favorite book, your best book-friend.

## HINTS FOR LEADERS

(*Continued from page 31*)

hands of the people, we have misery, unhappiness, ignorance, and superstition. South America shows us this.

*Questions to Be Asked in the Meeting.* Name three of your favorite books? Tell some of the books you have read this last summer? What kind of stories do you like best?

*For the Superintendent.* One of the greatest opportunities a teacher has is to direct the Juniors' reading. The books the children are reading and the stories they are told is one of the most powerful influences in a child's life. "Rather the Children's Story Teller, than the Queen's Counsellor." Be prepared at this meeting to suggest a list of good children's books. See that the Sunday School library is used by the Juniors. Coöperate with the public library. Also plan for systematic Bible study.

At this meeting let the children discuss the different groups of books mentioned in the Topic. Put up a series of posters or charts advertising some good children's books, illustrating them with pictures cut from magazines. (The catalogues of our Publication Houses will give you suggestions, and you can get hints from Children's Week, and Religious Book Week in the bookstores.) Get the Senior League to coöperate by furnishing a Junior League library. Try the plan of having the Seniors to each adopt a Junior, and buy a book.

By all means get the Junior Luther League Reading Course and put it into circulation. Try a "Book Ladder," by putting the names of the books on the runs of a ladder, and having cards for each Junior, moving these up as the child reads the books named.

See that in your own library there is a good book on story-telling. St. John's "Stories and Story Telling" is recommended.

## REQUIRE BIBLE AND SHAKESPEARE

The Harvard Faculty has done the cause of American culture solid service by demanding that all students who concentrate in English or in ancient or modern languages shall have a good working acquaintance with the English Bible and with twelve plays of Shakespeare when they appear for their final examination. Without this knowledge there is to be no graduation.

The announcement setting forth the requirements laid down is significant and fully interpretative of the action of the faculty. It says that the Bible and the plays of Shakespeare are works of literature without which an adequate appreciation of English letters is impossible, and it adds:

"The King James version of the Bible is one of the great monuments of English prose, but any standard version, ancient or modern, may be used. The plays of Shakespeare as foremost among the masterpieces of the English tongue are indispensable to all students of literature. Moreover, the language of Shakespeare, like that of the Bible, has become part and parcel of our familiar speech."

Considered purely from the educational standpoint, the fragmentary knowledge of the text of the English Bible possessed by tens of millions of Americans is a deplorable, almost appalling, thing. And the widespread lack of knowledge regarding even the relatively best known of the plays of William Shakespeare is absolutely pitiable. Altogether the prevalent and, we fear, growing ignorance of the contents of the Bible and the works of the bard of Stratford is responsible for a large amount of superficiality and flatness of outlook among present-day Americans, and it is refreshing to find the oldest institution of higher learning in this country taking so firm and thoroughgoing a stand in behalf of these fundamental masterpieces of the language.—*From the Detroit Free Press.*

## WHAT IT WAS

She was a stranger to London and was travelling from Brixton to the Elephant and Castle. She had worried the passengers on either side of her as to whether she was nearing her destination. Finally, getting really anxious, she reached over and deliberately poked the conductor with her umbrella. "Tell me, my man," she said, "tell me, is this the Elephant and Castle?" "No, ma'am, it isn't," sharply replied the man. "It's the conductor."—Tit-Bits.

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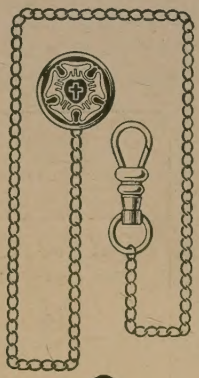

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